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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

A CENTURY OF FRENCH COSTUME.*

BY ALICE MORSE EARLE.

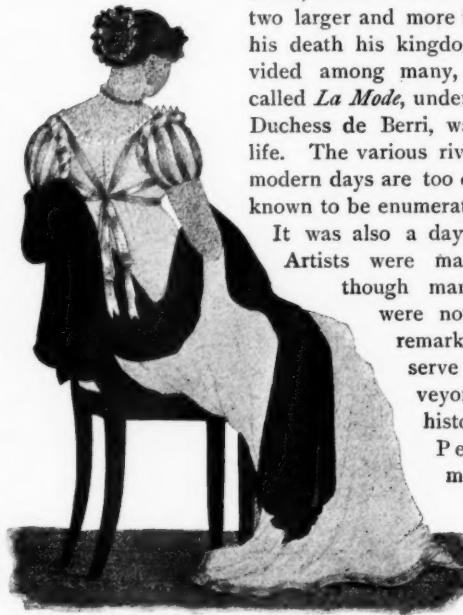
IT is easy to obtain from ancient and contemporary fashion books a complete history and presentment of the modes of France for the nineteenth century. From 1799 to 1829 that truly important and all-powerful publication *Journal des Dames et des Modes* was owned and carried on by an ecclesiastic named La Mésangère, who had been professor of philosophy in the college of La Flèche. In the pursuit of his last chosen unecclesiastical and unphilosophical calling he became so imbued with a personal love of dress that at the time of his death he had in his wardrobe two thousand pairs of shoes, six dozen blue coats, one hundred round hats, and scores

of breeches. Every fifth day during those thirty years this revered philosopher issued a colored plate of a fashionably dressed dame, and on the fifteenth of each month two larger and more important plates. At his death his kingdom of fashion was divided among many, but the publication called *La Mode*, under the patronage of the Duchess de Berri, was the ruler in high life. The various rivals and successors of modern days are too countless and too well known to be enumerated.

It was also a day of portrait-painting. Artists were many and busy; and though many of their portraits were not works of art, nor remarkable likenesses, they serve their purpose as purveyors of past fashions, as historians of the modes.

Perhaps the most marked though perverted influence on woman's dress at the turn of the century was what was known as the classic style. In its most beautiful and

A COSTUME OF 1806.



well-known form it is displayed in the celebrated and hackneyed portraits of Madame Récamier, by Gérard, and Joséphine de Beauharnais,¹ by David; also in that of

*The Notes on the Required Reading in THE CHAUTAUQUAN will be found following those on the books of the course, in the C. L. S. C. Department of the magazine.

Désirée Clary, wife of Bernadotte, king of many women of Sweden. These beautiful women, dressed fashion, headed in scanty garments copied from the dress of women of the time of the Roman emperors, Tallien,² who recline on couches of antique form and are had been the lovely to look at—on painted canvas. In Marquise de Fontenay—she had been born Thérèse de Cabarrus³ and died Princesse de Chimay,⁴ after being also Comtesse de Caraman. She appeared at Frascati⁵ in a diaphanous

A still greater extreme had been worn by

tunic of transparent lawn slit down the sides

almost from the waist. She wore flesh-colored tights with golden garters, antique sandals, and splendid rings on each toe of her beautiful feet.

These tunics were deemed Carthaginian in shape. Cameos of antique design clasped the edges of the lawn at the shoulder; sandals and buskins were held with jeweled thongs; circlets of precious stones encircled the ankles and arms. It is told by a famous bibliophilist that by actual proof the weight of an entire dress of a lady of fashion, including her trinkets, was less than two pounds. This dress was not only for house wear but appeared upon the street.

In the year 1801 there appeared in France, under the Consulate,⁶ a caricature which has become historical. It represents the fashions of the years 1789, 1796, and 1801, and bears the label, "Which is the most ridiculous?" The fashions of 1801 certainly bear the palm of absurdity. The grotesqueness and ugliness of woman's costume at that date began with the head



A PARISIAN OF 1814.



MILITARY EFFECT IN HEAD-GEAR.

cropped close of hair, *à la Titus*, with a few shawl or scarf was worn as a neck covering. For the first quarter of a century this disheveled, disordered locks on the forehead, and surmounted with ugly square or cylindrical caps or hats. This cropping lasted until 1804, when wigs were resumed. The gowns were sack-shaped, with the waist high up under the arms, and the neck and arms were left bare in street dresses, as we now show strong in women's head-gear, hel-wear ball dresses. Thin pointed slippers mets, shakos, and stiff-brimmed caps being covered the feet. The Egyptian expedition worn. They were unspeakably incongruous of 1798-1802 brought into France a craze and ugly. for cashmere shawls, and sometimes a little

For the first quarter of a century this general shape of dress obtained, varied occasionally by perhaps a big puffy, folded cravat or a flat muslin tippet, by a close sleeve or a rolled shoulder sleeve, or by a flounced skirt. At one time military influences

The Empire was proclaimed in 1804, and at once the use of gold and precious stones was lavish. Bad taste and extravagance prevailed. Napoleon openly rebuked economy, and desired variety. A striking but temporary innovation came through the popularity of Gérard's picture of "Love and Psyche"; pallor came into fashion, and white powder made faces appear *à la Psyche*. Ball-room dresses were worn short, and walking gowns were long. An opera by Boieldieu⁷ called "Jean de Paris" gave name to many of the fashionable toilet accessories.

The Napoleonic victories in Egypt carried into height of fashion turbans—pretty head-gear, some of them, but destined to become grotesque. Muslin spotted with gold and toquets⁸ of embroidered tulle also were worn. The turban of Madame de Staël is a well-known example. At this time the manufacture of muslin was much improved in France through the universal demand, and also the making of artificial flowers, which were much worn. The industrial exhibition of 1802



MODISH TURBANS OF 1825.



HOUSE GOWNS OF 1830.



BALL GOWNS OF 1840.

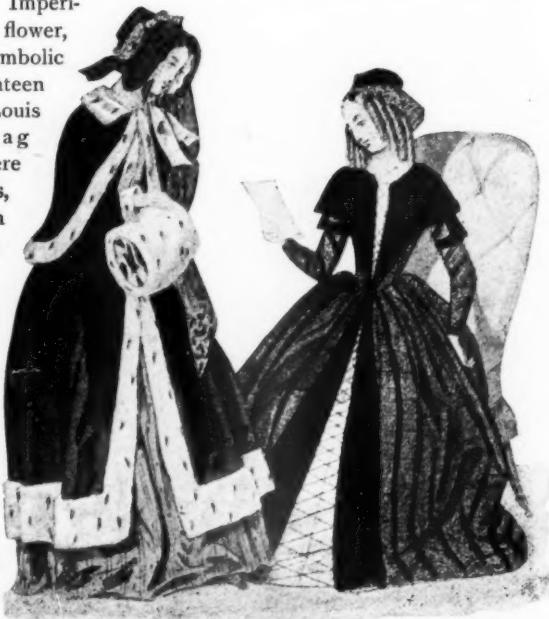
showed fine specimens of what a French writer called "those offspring of imposture."

In 1807 Madame de Staël's "Corinne" brought harp-playing and scarf-wearing into vogue and the willowy style was *passée*, as soon after stays were worn and have been worn ever since. In 1815, after the return of Napoleon from Elba, every Imperialist wore violets, the Imperial flower, while Royalists donned a symbolic gown of white jaconet with eighteen tucks in significant honor of Louis XVIII. While the white flag floated from the Tuileries there was a passion for white gowns, white scarfs, white ostrich plumes, even for daily dress as well as for ball wear.

Under the Restoration⁹ fashions improved in point of grace if not of comfort and warmth, and soon were—what may be deemed most important of all—becoming. The paintings of the times, such as those of Gavarni,¹⁰ as well as the fashion-plates of the day bear testimony to the prettiness and grace of the modes. The fashions of 1830 may well be called the typical mode of the century,

especially since their revival and unbounded extent during the past few years has accented and redoubled their popularity. Skirts then grew full and undulating, waists grew longer and more shapely, the nape of the neck and line of the shoulder were prettily displayed, the hair was dressed in a variety of odd and attractive shapes. Never before and never since, until within two or three years, were hats so elegant, picturesque, and becoming. They were covered with rich and varied trimmings of flowers, feathers, and ribbons, arranged in artistic carelessness. They were turned up and looped up and bent down to suit the face of each wearer.

Leg-of-mutton sleeves first appeared in 1820, and soon dominated the whole dress. They were stuffed with down pillows and held out with whalebone bands; the sleeves of a woman of fashion touched the doorframe on either side as she entered a room. They were even more distended than the revived leg-of-mutton sleeves worn during the past two years. With ball gowns a short and pretty puffed sleeve was worn.



WINTER GOWNS OF 1859.



POLONAISE COSTUME OF 1858.

This dress was not perfect, though becoming. Had the sleeves been a little smaller, the neck-line more curved, the skirts a little longer, the bodice more gracefully shaped, the dress would have reached a high point of excellence and elegance. Our fashions to-day have adopted the furs of 1830, ermine and chinchilla, the osprey feathers, the varieties of lace, the general shape of the gown; but they are more elegant. We do not wear the slimy materials of 1830, insufficient in warmth and deficient in richness, nor have we adopted the somewhat bizarre styles of head-dressing. Our skirts are longer and our beautiful and useful capes of varied material and trimming put far in the shade the slimy collarets, the mean, narrow scarfs, the ugly little shawls of 1830. The French fashions of the past two years have been truly beautiful.

The Revolution of 1830 produced far less effect on the fash-

ions than the Revolution of 1789. The general outline of dress remained the same while the fripperies and falbalas were many and novel. White and gold turbans were copied from the costumes in the opera "La Juive."¹¹ Many other operas furnished items of dress and nomenclature. The reign of Louis Philippe is remarkable only for the "romantic" costume and the "classical" costume inspired by Rachel.

The middle of the century was not a day of grace. A certain flatness and tameness peculiar to all aspects of that day and time pervaded dress. The skirts and sleeves were shapeless, the bodices flat, bonnets a horror. The hair, drawn flat and low, seemed to have disappeared from the back of the head, and its meek, stringy ringlets were depressing. Ornamentation was massed on either side of the cheeks, over and below the ears, on bonnets, caps, and hair. This gave an unnatural shape to the coiffure. Below the drooping hair and drooping cap ribbons hung a flopping



COSTUMES OF 1877.

which were neither full nor tight. There is not a pretty or attractive detail of dress of this time. Caps were worn by old and young women, even by little children; their ugly lappets and hanging grasses and flowers joined in the universal wilting.

The Revolution of 1848 scarcely affected dress save in the adoption of tricolor rosettes and ribbons and the frilled "Girondin" cloaks. Little "grandmother" mantles and "kasaweecks" or *casques*, adopted from Russia, were worn for warmth over the thin muslin gowns. The latter garment, the *kasaweeck*, was braided and had open sleeves; a favorite form of the *casque* was called the *pardessus*.¹² Isly green, a modish color, commemorated the victory of Marshal Bugeaud¹³ in Morocco. The great novelty of the year 1850 was the fashion of Italian straw bonnets, of various fancy weaves, Leghorns the most expensive.



STREET COSTUME OF 1887.



STREET COSTUME OF 1893.

Waistcoats and *canezous*¹⁴ of various rich materials were worn by all. Muslin gave way this year to silk and poplin, and the heavy woolen material called orleans was invented.

Dressmakers began to deal in ready-made garments and everywhere talmas¹⁵ were for sale. The marriage of Napoleon III. gave a great impetus and verve to fashion. Everything was *à la Eugenie*. Her gowns, her hair, her bonnets, her boots were eagerly watched and copied; and more important still, she brought crinoline into vogue. Horsehair, starch, canes, steel wires, and whalebones all were bent and shaped to puff out Parisian petticoats. Great collars spread out as broad as the skirts, and soon pretty Marie Antoinette

fichus vied in popularity. The empress demi-veils of tulle and net with frilled blond edgings were a lasting favorite. Algerian burnoses with tibet tassels were universal evening wraps. Ristori jackets, zouaves, and figaros¹⁶ were comfortable and pretty with their gold and black braidings. Braiding and astrakhan fur had a long reign. Gold was everywhere, in spots and stripes, on bonnets, belts, and wraps. Tarlatan gold-spotted was all in vogue.

A collection of portraits, prints, and photographs of the empress might be made to show the styles of her days of power. It would be, I believe, the universal verdict that as a whole they were tasteless, poor in shape, and overloaded with meaningless ornaments. But many of the details were exceedingly pretty and were what might be termed typically French, so fully is the word French associated in our minds with grace and style. The worst influence was the great hoop. There had to be much over-ornamentation on that vast skirt-expanses, and to the hoop may be attributed the ugliness.

By 1862 the fashion of seaside visiting had largely increased in France and showed itself in the reign of sailor jackets and jerseys, which were worn in town as well as at the seashore. Short dresses too were worn. The most striking innovation of 1864 was the garibaldi waist, made often of scarlet cloth or silk, stitched in Russian stitch. It was a loose body, too loose and shapeless to stay long in fashion. Titian-colored¹⁷ hair was at this time fashionable, and easily obtained by dyes.

The peplum marks an epoch in the century. It was a basque with skirts short in front and back and hanging long on the sides. It did not consort well with crino-



A HOUSE CAP OF 1830.

lets, stuffed out with jute, horsehair, and yarn, as well as false hair. Over a hundred thousand kilograms of false hair were sold in France in 1873. In 1875 the sale had again largely increased.

The new colors magenta, solferino,

shanghai, and peking¹⁹

show the march of military events. Then came the fatal year of 1870, with the siege of Paris and thus the clouding of the sun of fashion. A great deal of black was worn by the sentimental French as an emblem of low spirits, and Alsatian bows of black ribbon, in memory of the lost and beloved Alsace, were seen on every woman's head. Little ribbon rosettes down the side of the skirt



A HOUSE GOWN OF 1830.

further followed Alsatian fashions. A political play of Sardou's brought in the "Rabagas" bonnet.

In 1873 flounces and ruffles were on every skirt. The pretty wreath bonnets of crimson silk roses were constantly seen with Spanish lace veils, and were as universally becoming as is the mantilla with its red rose.

line and was influential in driving the skirt expanders from the field. Nor did it consort well in taste with the little flat "plate" bonnets and vast chignons. Hair-dressing was monstrous — great puffs and braids and coques¹⁸ and rolls and ring-



BONNETS OF 1815-30.

The burning of the Paris opera house destroyed a great display-field of the modes, and hence fashions became more varied and individual. Black still was worn and the rage for jet made the fortune of many Venetian manufacturers. Steel competed with jet for favor.

Crinoline was succeeded by a tucked-up puff or panier at the back, but skirts grew

binding the muscles of the thighs, trailing in the dirt, were both ugly and uncomfortable.

The "tailor-made" gown, severe in shape and scant in ornamentation, though occasionally worn in France was never universally seen on well-bred folk, as it was for some years on English and American dames and maids. It was English in taste, and too plain to suit French fancy.

Nor have the varying attempts at "common-sense dress," be it in the shape of bloomers, divided skirt, or "rainy-day skirt," ever found adherents and wearers in France; nothing could be more remote from French taste, which is for woman's dress, above everything else, thoroughly feminine. And even when masculine garments have been copied for women's wear they have received from French mode-makers a touch or shape which has taken away their severity of outline.

To relate the French fashions of to-day would be largely to recapitulate those of 1830. Women came to them through



BONNETS OF 1835.

narrower and clinging and were "tied back" till 1880. Of the accessories of this close-fitting costume the jersey waist kept longest in fashion. These tied-back skirts,

afflictions sore and restrictions rigid—skin-tight sleeves, painfully hindering circulation, so tight that the wearer often could remove the gown only by muscular help of maid or assisting friend, who, in a sense, peeled the sleeves from the arms. Outer dolmans, ugly and uncomfortable garments, restrained still further the tightly bound arms. When these were joined to a *princesse* dress, tied back, the wearer was almost pilloried. French fashions then afforded to the sleeve a little fulness which stuck up stiffly and perpendicularly under the ears, almost universally unbecoming to French figures. Then came 1830 *redivivus*, comfort, and grace.



THE ENGLISH MODE IN 1790.



THE CHINESE COIFFURE OF 1830.

It is interesting to note that though nearly all our fashions in America are French in origin, and all receive their element of popularity and life from France, yet they are most frequently seen in extreme shapes in America. No truly elegant or modish Parisian dressmaker ever sent from her shop the enormous leg-of-mutton sleeves seen within the past two years in our great American cities. Nor would she offer the spreading skirts with heavy interlining throughout of stiff material. The French skirts were infinitely wide and flaring, but they were graceful and comparatively light. In America we accent the fashions, and do not always improve them.

THE FRENCH CHARACTER IN POLITICS.

BY PROFESSOR CHARLES F. A. CURRIER, M. A.

OF THE MASSACHUSETTS INSTITUTE OF TECHNOLOGY.

THE characterization of the French which one most often hears is that they are fickle, are incapable of knowing their own mind, are constantly striving after some new thing. This criticism seems particularly valid when applied to their political history, especially of the last one hundred years. Before the French Revolution there was scarcely any country in which political institutions were more stable and more firmly established, whether or not more satisfactory and more progressive, than in France.

A people who had maintained royalty uninterruptedly for more than a thousand years, and for eight hundred years had been ruled by one or another branch of the same house, can hardly be accused of vacillation. And unless we are prepared to assert that a nation can change its character in a moment we shall be forced, on a careful study of the facts, to acknowledge either that the French are not so fickle as they seem or else that the numerous changes of government during the past century have been due to well-de-

fined causes and are not necessarily the fruits of a peculiar mental quality.

It is to be borne in mind, in the first place, that by the Revolution of 1789 France was severing herself entirely from her past, was attempting to do away, at one stroke, with absolute monarchy to which she had long been accustomed, and to institute in its place government by the people of which she had not had the faintest shadow of experience. As one of the best-known writers on that epoch has summed up the matter, the three permanent results of the French Revolution for France, and for the rest of continental Europe as well, are the recognition of individual liberty, the establishment of political liberty, and the introduction of the theory of the sovereignty of the people.

In England these principles were introduced and have become firmly fixed through the most gradual processes extending over long stretches of time. Here as in so many other respects France and England offer a most striking contrast to each other. In both countries so-called revolutions have taken place, but those of the one country have scarcely merited the name while those of the other have influenced all Europe. In England, too, reforms have been brought about only after long agitation; they have been incorporated into the law and the Constitution only when the conditions were ripe for them, consequently they have endured and few steps backward have ever been necessary. In France, on the other hand, changes have been violent; often the people and the times were not prepared for them; hence reaction has followed reaction, though at last, after long service as a laboratory for political experiments, the nation has perhaps reached a permanent footing.

Reckoned strictly France has had nine constitutions since our own went into effect, though according to some writers who count less accurately there have been nearly twice that number. During the same period she has tried three kinds of royalty, two imperial systems, and numerous varieties of republics. These two simple statements might seem to justify any indictment of political levity, however severe, that one might bring against

the French. As a necessary corrective of such an estimate, however, one must bear in mind the enormous and far-reaching effects of the French Revolution, and the fact that the substitution of government by the people for government by an individual who could truthfully say *l'état c'est moi*¹ would need, not months or years, but decades and generations for its accomplishment. It is not strange, therefore, that the ideals of the Revolution could not be realized at once; a hundred years are not a long period in the world's annals, are not too long a time in which to complete the work of one of the two great movements of modern history.

Not only has France been seeking all this while to secure a permanent form of government, but even now that that object has apparently been attained there are some features of the history of the Third Republic indicating that the spirit of change and unrest is not yet dead. In two respects is this particularly noticeable—in the presidential tenure of office and in the duration of the ministries.

In February, 1871, Thiers was made chief of the executive power, a title afterward changed to that of president of the French Republic; he was chosen for no definite term, and after he had held the office for slightly more than two years he was compelled by the National Assembly to resign. In November, 1873, the presidential term was fixed at seven years, but MacMahon, the successor of Thiers, did not complete it, as he too was forced out in January, 1879, by a conflict with the legislative department. Grévy, the third president, completed one term and was re-elected, but served less than a year of his second term, being forced, like MacMahon, by the Chamber of Deputies to resign his office. Carnot, the next president, would doubtless have remained undisturbed for the full seven years had not an assassin's weapon intervened six months before the time had elapsed. He was followed by Casimir-Périer, who in other positions had demonstrated his special and indeed unrivaled fitness for the office; in less than seven months, however, he gave up the task, for reasons not yet fully known, but appar-

ently because he could not get on with the methods of government and administration nowadays employed by the cabinet ministers. President Faure was elected in January, 1895, and hardly was he installed in office when threats to remove him were freely indulged in, though happily these have thus far proved ineffective.

It will be seen, therefore, that aside from the present occupant of the presidential chair and Carnot, who died in office, every president of the Third Republic has actually or virtually been forced to resign. It is scarcely necessary to add that such a practice conforms neither to the letter nor to the spirit of the Constitution of France any more than it would to the Constitution of the United States.

The second feature of the existing French *régime* illustrating the characteristics of instability is the system of cabinet government which France borrowed from England, and its workings there indicate, to some extent at least, the difference between a transplanted and an indigenous institution; for though many factors must be taken into consideration besides the fact of its borrowed character, nevertheless that circumstance should be given its due weight, since in no feature of their government are the French more often charged with fickleness than in their frequent changes of the ministry. In England, the land of its origin, the cabinet system acts as a rule in a normal and natural manner. In the last 113 years England has had thirty-two ministries, the average length of each being thus about three and one half years, slightly less than a presidential term in the United States; in France there have been thirty-six ministries in twenty-six years, or an average length of about eight and one half months, almost precisely one fifth the duration of an English cabinet. So, too, within this period there have presided over these thirty-six French cabinets twenty-four different prime ministers, while in England during the same time there have been only four prime ministers.

Aside, however, from the fact that the system is not native to the country, it is to be remarked that France labors under the enor-

mous disadvantage of having its Chamber of Deputies, the predominating house of Parliament, divided and subdivided into a large number of parties and factions, so that in this condition of affairs it is almost impossible for a cabinet to gather to its support a majority which can be relied upon for any length of time; the various groups comprising such a majority must all be kept in good humor, and the moment one of them becomes disaffected the ministry falls. The typical and ideal arrangement is the existence of two and only two political parties; but in all countries in recent times there has been a growing departure from this order, so that we find, in republics and monarchies alike, an increasing number of parties—in countries, too, where the cabinet system of government prevails as well as in those where it does not—in France and Germany, in Italy and Austria-Hungary, and likewise, though to a less extent, in England and in the United States.

If now we look a little deeper into the subject and note the composition of the successive French cabinets, we shall find it often to be the case that a change of ministry may mean but a slight change of membership. For example, in the Simon² ministry of 1876 seven of the nine members held over from the preceding ministry; De Freycinet³ in 1879 retained six of his predecessor's cabinet; Ferry⁴ in 1880, seven out of ten; Fallières in 1883, eight out of nine; Goblet⁵ in 1886, eight out of eleven; while in the five cabinets between March, 1890, and December, 1893, more than one half the members were in each case members of two or more successive cabinets. Making, accordingly, the allowance which these statements warrant, we shall conclude that though literally France has had thirty-six ministries in twenty-six years virtually she has had considerably fewer than that number.

Other instances might be cited in apparent confirmation of the view that the French veer about in politics with well-nigh every passing breeze of popular feeling; but in every case we may also learn that, though they do sin deeply in this respect, at the same time careful examination of all the attendant

facts and circumstances will usually demonstrate that there is really less vacillation than appears on the surface.

The next most striking characteristic of France in the eyes of the foreign observer is the predominance of Paris. The best, indeed nearly all, that France has to offer to one seeking a higher education, whether in the so-called liberal or in professional studies, is to be obtained at Paris; thither, too, flock the students of art; there, and there almost alone, are to be found the leaders of thought and the producers of literature; no publishers of note are located in any other French city, as well as almost no magazines of importance and few newspapers of influence. As the capital we should expect Paris to exercise a considerable political influence, but it does more than that; at no other capital is there such a concentration of the whole political and administrative machinery of the state, not only as affecting national affairs but also in many respects local as well. Paris is likewise the business, commercial, railway, and financial center of the republic; in its external appearance, in the remodeling and embellishment undertaken by Napoleon III. through Baron Haussmann, Paris has served as a model closely patterned after by nearly all the other leading cities of France; finally, the revolutions of France have begun in Paris uprisings, whence they have spread to the country at large, and in several instances have extended themselves throughout Europe.

This leadership of Paris is not an outgrowth of the present century; in many of its features it far antedates the Revolution of 1789. In certain respects, as in art and literature and higher education, Paris is likely to maintain its leadership, or more accurately its monopoly; but its political importance and influence may grow gradually smaller than they have been heretofore, and indeed the process of decentralization has already begun.

Aside from the larger powers enjoyed by the local authorities at the present time under the various statutes culminating in the Act of 1884, it is especially worth

remarking that a Paris revolution will be less and less likely hereafter to mean a French revolution. This is due partly to the fact that the straightening, broadening, and improved construction of the city streets render barricades more difficult and the putting down of uprisings easier, and partly to the fact that the French peasantry stand for order and stability, and have it in their power at least to prevent revolutions. More than ever before they are the landed proprietors of France, as well as larger holders of government loans than the peasantry of any other country, and therefore they are vitally interested in the maintenance of peace and order.

A diminishing centralization will prove most advantageous to the government itself. We are aware even in the United States, with a federal system and with a national government with which most of us scarcely come in contact except through the postal service, that the government at Washington is very freely held accountable for both good and evil times; in such a highly centralized system as that of France this is infinitely more true, and every reasonable step taken to free the central authorities of control over local government and administration will have a tendency to render the national government more stable and also, in all desirable respects, stronger.

A third noteworthy characteristic of the French mind is its strikingly logical nature, seen perhaps more plainly in the political and legal institutions of the country than in any other respect. For example, scarcely anything could be more symmetrical and beautifully ordered than the so-called Register in the Constitution of the year VIII. (1799). This provided that the citizens of each communal district should select one tenth of their number, and from this list the communal officers were to be chosen; each tenth was to select one tenth of its number, who with similar selections from other communal lists constituted departmental lists from which departmental officials were taken, while these departmental lists in turn chose one tenth of their members, and from this final sifting—one

tenth of one tenth of one tenth—came the national officials. Again, the First Republic in its first constitution provided for direct elections and a legislature of one house, its second constitution provided for indirect elections at two degrees and a bicameral legislature, and the third constitution for indirect elections at three degrees and three legislative branches. In all these and many other cases the organization of the government was based on theory and not on experience, and this was largely true of the history of French governmental institutions down to the establishment of the present republic.

We have been too prone to think of our own Constitution as the literal creation of the convention of 1787; recent writers, however, have demonstrated that the Constitution of the United States was in the main based on the pre-existing state constitutions and through them, in some respects, on the Constitution of England. The English Constitution, in turn, has been the outgrowth of centuries of experience; France, on the other hand, has as a rule framed her constitutions according to theoretical principles, with little regard to national needs, characteristics, or political antecedents. The consequence was a century of experimenting; eventually logic and symmetry and theory were thrown to the winds, and the Constitution of 1875 was the outcome of many months of most careful deliberation. The result is not only that it has already endured longer than any of its predecessors but also that it bids fair to prove itself the form of government after which France has been striving through all these years of trial and experiment.

Another marked element of the national character is the intense patriotism of the people; probably in no other country, not even in Germany since the War of 1870-71, is there to be found such loyalty as exists in France. The generally homogeneous nature of the population, in race and language, and of the political, legal, and social institutions of the country, as well as the existence of a centralized as contrasted with a federal system of government, may

account to a considerable extent for the strength of this feeling. But to no small degree it is due to the fact that the French continue to estimate the importance of their country according to standards no longer applicable; they forget that other nations have been forging their way to the front and gradually pushing France into a secondary place in the political world; that French is not quite the universal language of diplomacy that it once was; that, though Paris is to be counted among the illustrious cities of the world's history along with Athens, Rome, and Florence, at the same time other cities are now trenching upon it in one or another respect—in a word, the Frenchman is among the least traveled of men and hence is scarcely qualified to judge his country with any degree of accuracy.

As having some bearing upon this feature of the question it is worth noting that personality plays an important part in French politics. This might be expected in the case of the dynastic parties, as with the Bonapartists, to whom a strong individuality is an absolutely necessary qualification for leadership; but it is potent also among Republicans, if one may judge from the careers of two such persons, though in no way resembling each other, as Gambetta and Boulanger. Probably one of the greatest dangers the Third Republic is likely to confront is the possibility that some exceptional leader of men, catering to the devotion and blind patriotism of his fellow-citizens, or a successful general in a foreign war, become a universal popular hero, might be able to establish himself as dictator and wreck the political progress of decades and generations.

In this connection it may be worth while mentioning that personal influence has not been exercised by men only, but certain women have exerted a powerful political influence. To mention only one or two of the most famous: during the last thirty years of the reign of Louis XIV. Madame de Maintenon was almost supreme in the government of France, and among her acts she earned the lasting hostility of

Protestants by causing the revocation of the Edict of Nantes; and for twenty years in the reign of Louis XV. Madame de Pompadour virtually ruled France. While it is generally true that women accomplish results not directly but by acting through men whom they influence, this was emphasized in France under the old *régime* by a strained reading of the Salic Law, which was interpreted so as to exclude women from occupying the throne in their own right.

It may on the whole be questioned whether the French are a political people. This may seem a strange suggestion in view of the feverish condition of politics in France for more than a century. At heart, however, the nation in its upper classes is social, artistic, literary, in the middle and lower classes commercial, industrial, agricultural. Frugal and industrious, the people are concerned first of all with their material welfare, and accordingly have taken less interest in and been less affected by political upheavals—revolutions, changes of government, new constitutions, resignations of presidents, overthrows of ministries, and the like—than an actively political people would be. The broad lines of the administrative system as laid down by Napoleon I. have survived royal, imperial, and republican governments alike; and so long as the country is well administered the people appear to be reconciled to almost any form of constitution, at least for the time being.

The condition of parties is another indication of a lack of real political inclination. Parties are based on ideas, while groups

and factions are associated with interests of one sort or another; now in France it is groups that predominate, and not well organized, well-disciplined parties. So, too, so far as we can correctly speak of parties, we find them differently constituted than are parties in other countries. Elsewhere parties divide on principles of government, in France on the form of the government; so that in France the opposition is not striving to improve what already exists, but to overthrow it and to substitute something else in its stead.

In spite of all the trials and impediments which the history of a hundred years has been gathering together for France, there has also been a clarifying and a dispersing as well as an accumulating of difficulties, and at last, under the Third Republic, France can confidently look forward to the dawn of a new era in her political development. The monarchical factions have been steadily losing ground until at present they need scarcely be counted; the Roman Catholic Church has given its adhesion to the Republic; the principle of popular sovereignty proclaimed by the Revolution of '89 has become an established fact; the people are more generally prosperous than is any other considerable population in Europe. However confused, therefore, may have been the course of history and politics for the past century and more, one may, with the establishment of governmental stability and the continuance of the general well-being of the citizens, anticipate for the future a more normal and better ordered exercise of political rights and privileges.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

CONCERNING THE CHRIST.

ON the occasion of the consecration of the ground for the "Hall of the Christ" to be erected at Chautauqua, N.Y., the following letters were read. They form appropriate and impressive readings for the present month. This Christmas season, in all probability, celebrates the end of the nineteenth Christian century, according to a correct chronology.—*J. H. V.*

[December 6.]

THREE proofs of the lordship of Christ in our humanity are presented, apart from the testimony of the Scriptures. It is possible, though not within the range of any known experience, to conceive of another person incomparably dear to uncounted

millions of hearts, in the best-bred and noblest peoples, through sixty generations, and personally as precious to those of them now living as at the first.

We can imagine a personage owned as master of the foremost nations of mankind for eighteen centuries, though history has pointed to no such royal grandeur or power except in Him of Nazareth.

The conscience of men might confess a reconciler between sinning souls and a sinless God, empowered and sent from heaven to forgive the iniquities and heal the disorders of all the world, though only one such mediator has been believed in and has given peace.

To unite these three characters in a single personality, actual, historical, and acknowledged as supreme in each—friend, sovereign and savior—can belong only to Jesus Christ, Son of God and Son of Man.—*Bishop Huntington, of the Protestant Episcopal Church.*

It has long seemed to me that one of the brightest fore-gleams of the hastening millennium is the augmenting emphasis put upon the person of the Lord Jesus, in the theological thoughts, in the church work, and in the personal religious life of this generation. More and more he is manifestly becoming King of Kings and Lord of Lords. With every revolving year there is rapid increase in the number of his worshipers and also in the reverent adoration of millions who have long acknowledged him.—*Bishop Foss, of the Methodist Episcopal Church.*

It has seemed to me that the distinguishing fact of this dispensation is that the Invisible One, who by word and by visions revealed himself to our fathers, has visited us in person; that long subsequent to David, and as late as the days of Augustus Cæsar, he stood on the plain of Galilee, in the midst of vast crowds, accessible to all those who had come out of Syria and Judea to hear and to see and to be healed of him. Then "virtue" went out from his divine manhood, in all conceivable forms of vital and spiritual power. For as many as touched him were made whole. Oh, what a fountain for the dying myriads that were around him!

Surely David spake the emotions of that

supreme moment by the Spirit, when he wrote, "When I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—*Bishop Keener, of the Methodist Episcopal Church, South.*

[December 13.]

THE greatest blessing that can possibly be bestowed upon a human being is the clear, serene, and sovereign sense of God; and that supreme beatitude is open to men through Jesus Christ alone. Therefore the philosophical apostle says, "Blessed be the God and Father of our Lord Jesus Christ."

The reverence for the name of Christ in which I was bred has been so deepened by free and independent reflection that I am persuaded no judgment, however exalted, of his worth to mankind can ever even approach the full and sublime truth.

What Christ has been to the childhood and youth of these nineteen centuries—to the first immediate tenderness through refined and purified motherhood, to the second through a new birth of ineffable ideals; what he has been to manhood and womanhood at the task of life, under the heat and burden of the day and in the profoundest experiences of the soul—in sin, in regret, in perplexity and grief, in the hopes that turn to despair under the shadow of death; what he has been to the thinker in supplying the final and perfect thoughts of God, man, human history, and the mysterious order of the world; what he has been to societies and nations in the divine interpretation of their existence, and to all the prophets, teachers, and reformers since his time, in filling their minds with ideal strength and their hearts and wills with the power of a progressive and happy realization of the highest—no tongue can tell, no imagination can measure, no intellect can conceive.

The character of Jesus is supreme and alone in the history of the race: his thoughts are the highest wisdom accessible to man,

the final moral and spiritual truth for the world; his pity is the recreative and benedictine power for all the children of misfortune and despair; his indignation is the sovereign rebuke and appeal to moral baseness; his sorrow is the sanctuary of history, and his recorded career the Bible of Bibles in the experience of the generations, the spotless and unspeakable brightness in the darkness of the ages, the eternal source of faith and love and hope for mankind.—*Dr. George A. Gordon, of Old South Church, Boston.*

WITHOUT speaking of one's personal gratitude to his Savior, without speaking of the power of treading on serpents and scorpions, without speaking of the joys of life which come to those who really follow him, without speaking of the conquest of sin and defiance of temptation which he promised when he said that his followers could retain sin and hold it back forever, without speaking of life and immortality—real life and real immortality—without speaking of any of those thousand personal ties which bind millions of men and women in personal gratitude which is personal love, look at the square, hard, dry fact of history. Look at it as an inquiring visitor from the planet Mars might look, who knew nothing about him.

It is a square fact of history, which any one who knows anything about it has to admit, that eighteen hundred and sixty years ago the whole course of the history of this world changed. A new life was born in this world. Moral and spiritual forces came in, which were wholly new and which have steadily increased until this moment—forces which are stronger on the 30th of July, 1896, than they ever were before.

Now, when anybody analyzes this recognized phenomenon in history, seeking for its principles or origin, he comes back to a country which unites the commerce, the history, and, in general, the life of Europe, Asia, and Africa. From this central country he finds that there radiate the lines of thought and of morals, of feeling, philosophy, and life which men now call the Gospel, and working to the very center of this radiation he finds the history, only too short, but still

connected and singularly intelligible, of the coming and going of Jesus of Nazareth; of his words, of his deeds, of some of his journeys, even of his habits, of his communion with God, and of his intimacy with men.

Fortunately for us, still more fortunately for that happy century in which most of our pupils will be living, the men of the last half century have taken up with a new and singular interest—the study, even in detail, of the personal life of this leader of mankind, this savior of men who called himself and was called by those around him the Son of Man and the Son of God.

Such study has not been in vain. It is certain that the intelligent world of to-day loves him with a regard far more deep and real than was the reverence of crusaders who were so much nearer to his time.—*Dr. Edward Everett Hale, of Boston.*

[December 20.]

We are living in the presence of God, who is everywhere in the fulness of his power, though invisible. For the world's sake he once became visible, not changing his nature but taking to himself the form of man with the nature of man. Now that God has become again invisible he is present with the added power of his own redeeming love and sacrifice. This has been gained as a fact in the divine life, fulfilling his eternal intent by the incarnation and all which belongs in it. The Holy Spirit brings to us this divine presence and power. We know God, by the Spirit, as Jesus Christ. In him God speaks to us; in his name he rules the world that he has redeemed. He meets us in him. When we come to him we come to God. We are to make real to us this divine, invisible presence of God who is love, in love, and the love of the cross of Christ.

At the center of heaven is the enthroned love. The throne of God and the Lamb—that is, God the Lamb—is at the heart of the universe. The highest one is enthroned, for there is nothing higher than love, and love is at its best in sacrifice. Here is God's thought. To know God intelligently, to trust him wisely, to serve him truly and readily we must see God as he is. The

words are not for doctrine more than for daily life, that those who see "Jesus, the Love of God," see God, and as it pleases him most clearly to reveal himself.

The present Christ is God, in the power of the Spirit, governing the world, blessing men, making his presence felt in manifold kindnesses. Not to see this is to push back the sun at noonday to live in the dawn. Let us know, as the truth of life, that God is in Christ, and faith becomes simple and life becomes strong—*Dr. Alexander McKenzie, of Cambridge, Mass.*

THE least considered aspect of a Christian faith is its simplicity. Jesus Christ met the men and women of his time not with dogmatic or ecclesiastical or philosophical demands, but simply with the great command, "Follow me." All kinds of people heard him—John the saint and Mary the sinner, Matthew the office-holder and Peter the fisherman, Nicodemus the scholar and James the rationalist. They came with their grace or sins, their property or poverty, their learning or doubts. They yielded themselves to that word "Follow me," and as they followed their hearts were illuminated, their problems met, and their paths made plain. How simple it all is; the personal following of a personal guide; not an immediate answer to all speculative and intellectual desires, but light to walk by, truth to follow, a new life to live. "I am the Way, the Truth, the Life."

So it is to-day. Many a philosophy of Christianity seems outgrown, many a dogma seems to lose its grasp on the modern world; but never before was the great word "Follow me" so widely recognized as the way of the higher life. The simplicity which has been hid from many a wise and prudent master has been revealed to babes in Christ. Even the continental anarchist may cry out at his meeting, "Down with the priests; down with the church," and then call for "three cheers for Jesus, the carpenter." The central hope of peace amid the turbulent controversies of the modern world lies in the better interpretation of the mind and heart of Christ.—*Prof. Francis G. Peabody, of Harvard University.*

To me the most hopeful indication of our time is the central place which Christ is coming to occupy in the thought of the church and of the world. I believe that he is to be the center of our biblical criticism; that everything in the Bible is to be measured by its agreement with his character and his teaching. He is to be the center of our theology; all our thoughts of God and his government are to be harmonized with him who in all he did and said was God manifest in the flesh.

He is to be the center of our faith; because we believe in him we believe in the Unknown One who was in him and in the unknown world to which he conducts us, in God and immortality and in all which they imply and involve. He is to be the center of our church, which is to be founded not on a creed, a ritual, or an ecclesiastical system, but on this, that wherever two or three are gathered together in his name, there he is in the midst of them. He is to be the center of our social life; we are to call no one master but the Christ. He is to be the center of our studies; for to know him and the God who sent him into the world is life eternal.—*Dr. Lyman Abbott, of "The Outlook."*

[*December 27.*]

THERE are three Christs: the Christ in hope and foreshadowing, the Christ in human life, and the Christ in history. The three are one, and together constitute the greatest thought or combination of thoughts, the greatest life or combination of lives, the greatest event or combination of events in the world's history.

The Christ in hope and in foreshadowing: Every nation, we may well believe, was intended to contribute something to the progress and development of the race as a whole. The contribution of some nations has been very small—almost nothing—while that of others has been incalculable in its importance and significance. Among the many nations of ancient days a few may be selected as belonging to the latter class. These are Assyria and Babylonia, Egypt, the Hebrews, Greece, and

Rome. To the Hebrew nations, the inheritors in the early part of their history of all that was strong and good from Egypt and Assyria and influenced most profoundly in the later history by Greece and Rome, there was given what, so far as history is able to indicate, was denied in the same measure every other ancient nation—an overwhelming consciousness of sin.

Upon this dark and gloomy background of misery and wretchedness, which even the exaggeration of the poet could not picture too darkly, there came flashes, as it were, of relief from suffering, consolation for distress, / redemption from sin. These flashes of light in the midst of darkness became with each succeeding century more definite and more clear, and since with each recurring flash something new was added to this picture upon the dark background there grew up a source of comfort and consolation—a picture of the Christ himself, or, more accurately, of that which he and his coming were to represent.

Biblical criticism of the Old Testament, when pursued from the right point of view, removes, it is true, some of the superficial and sentimental opinions of the unscientific and mystic interpretation, but at the same time it so arranges and classifies this most precious material that it gives us a constantly growing conception of the ideal which the heart of these people, keenly sensitive to the significance of sin, felt called upon to demand, and consequently to expect, as the gift of God to whom they owed their allegiance.—*Dr. W. R. Harper, of Chicago.*

ALMIGHTY God, the one only God; Father, Son, and Holy Spirit! Before the unfathomable mystery of thy being we bow in worship—thou God of our Lord Jesus Christ, the Father of Glory; thou Son of God, far above all rule and authority and power and dominion and every name that is named, not only in this world, but also in that which is to come, head over all things to thy church; thou Holy Spirit of wisdom and love and power, creating, inspiring, guiding, witnessing, comforting;

Three in One; one only God, we worship thee.

We thy servants and children come to set apart this spot of earth to a sacred use. We ourselves come and we desire that our children to the latest generation shall also come to this place to study reverently the life of wonder, wisdom, and love set forth in the Holy Gospels; to think of the unsearchable riches of Christ; that he may dwell in our hearts and in theirs by faith; that we and they may know the love of Christ which passeth knowledge, confess his name, receive his grace, and worship thee—Father, Son, and Holy Spirit—the one eternal God.

To thee, therefore, we now consecrate this ground for the building of a holy temple of research, worship, and obedient surrender to thee. What we give is already thine own. But to us thou hast given it, and thou dost permit us to give it back to thee.

From the deep and unexplored foundations of this parcel of ground to the summit of the invisible atmosphere that crowns it, we give all to thee—fire and rock, soil, air and light. To thee we give these trees full of the sap of life, and with all they shall yield of foliage and bloom and grateful shadows to their latest day. To thee we give the birds that sing here, and the grass and shrubs that shall grow here, the fair snows that shall rest here, and the building which we propose, by thy gracious aid, here to build. And now, our God, Father, Son, and Holy Spirit, we give to thee the children that shall tread this sod, and walk in the courts we here prepare—our children and grandchildren, and all the children of Chautauqua, and all earnest souls who believe in thee and who seek deliverance, and health, and eternal life in Jesus the Christ, Son of Man, Son of God, Savior of Sinners, Head of the Church, the Alpha and the Omega, the Almighty.

To thee, Father, Son, and Holy Spirit, we now make this offering in grateful love. Amen.—*Bishop Vincent's Prayer of Consecration.*

CARDINAL MAZARIN.

BY JAMES BRECK PERKINS.

MANIFOLD are the trials of the man who rises to high political position among a people to which he does not belong by birth and speech; national jealousies are excited by his power and prosperity, and it is always easy to rally the rabble against the foreigner. No one could have foretold that Giulio Mazarini, an Italian boy of humble parentage, would become prime minister of France and rule that country for almost twenty years, yet such was the lot that fortune had in store for him.

Mazarin was born in 1602, at Piscina, near Rome. He was not of aristocratic descent and his enemies loved to dwell on the meanness of his origin. "His extraction is so low," said a pamphleteer, "that one could almost say he had no father." In truth though the blood of the Colonnas and the Medicis did not flow in Mazarin's veins his origin was not specially obscure, and if he did not have an aristocratic pedigree he had an active brain, which was the more serviceable of the two.

The young Giulio was educated by the Jesuits, and afterward he sought employment both in diplomacy and in arms. He soon showed his ability in the former, and therefore decided to abandon the life of a soldier for that of an ecclesiastic, as better fitted for a diplomatic career, but his relations with the church were little more than nominal, and though he became a cardinal he was never a priest.

His advancement was rapid and in 1634 he was sent by the pope on a special embassy to Paris, where he occupied the Hôtel de Cluny,¹ the beauty of which still attracts the traveler and which was then the residence of the papal nuncios.² The young diplomat was attracted by the fame and the abilities of Richelieu, and eager to serve under so great a master. In 1639 Mazarin was naturalized as a French citi-

zen; in 1641 he was made a cardinal, and his career was one of unbroken prosperity.

When Richelieu died, in 1642, he advised Louis XIII. to choose Mazarin as his successor. In this the dying statesman showed his wisdom: not only was Mazarin faithful to the principles of statecraft which he had learned from his patron, but in talent as a diplomat he was not his inferior; it is doubtful whether another man could have been found who would have carried out the policy of Richelieu with the same ability and success.

In the following year Louis XIII. himself died, and his death, it was thought, would prove the end of Mazarin's career in France. He had been a favorite of Richelieu, and during Louis XIV.'s minority the regent would be Anne of Austria, who hated Richelieu and all his followers. If Louis XIII. did not hate his wife he mistrusted her, and by his will he sought in every way to restrict her powers as regent. But the will of a dead king was never respected by the French, and the restrictions imposed were promptly set aside by the Parliament. Anne of Austria became the regent, with unlimited authority, and her friends, who had languished in disgrace under the stern rule of Richelieu, expected that she would forthwith send back to his native land the Italian cardinal who had succeeded to Richelieu's place. To the amazement of all, except perhaps the Italian himself, instead of disgrace he met with increased favor; he was continued in his position, and before many months had passed it was apparent that Anne of Austria saw only with Mazarin's eyes and spoke only as he desired.

It is not difficult for us to understand the mystery. Before Louis XIII.'s death Mazarin had taken steps to obtain the good will of the queen, who he knew would soon succeed to the power of an infirm king. Hav-

ing escaped the danger of an immediate disgrace when the queen became regent, he found it easy to convince her, first that he was useful and then that he was indispensable. In retaining Mazarin in office she showed that she was wiser than those who clamored for his overthrow: she was surrounded by followers without political experience, of whom some were dotards and some were coxcombs; she secured the services of a man whose experience was large and whose mind was bold, subtle, and profound. The work of Richelieu would have been undone if the government had been placed in the hands of the imbeciles who played at politics as the queen's friends; it was brought to a triumphant conclusion by the wily Italian statesman on whom fell the mantle of the Iron Cardinal.

But Mazarin knew that his mistress was a woman as well as a queen and that if his power were assured by personal affection it would have a basis far more solid than any appreciation of his wisdom as a statesman. "When one has the heart one has all," wrote the cardinal, who studied woman's nature more deeply than the canons of the church. Mazarin was a man well fitted to please. He was then a little over forty, of much personal beauty, eloquent in speech, deferential in manner, and charming in conversation. Like the queen he was a foreigner; he could talk to her in Spanish, which was her mother tongue; he knew how to combine the counsels of a minister with the flatteries of a courtier, and the queen, who had cared for her husband no more than he cared for her, found much to admire in a servant who united wisdom, fidelity, and devotion—who was the most handsome of cardinals and the most gallant of statesmen.

Mazarin became alike the queen's adviser and her lover; some even said that he was secretly married to her. This was not true, but in all the vicissitudes of his career, even in later years, when the cardinal, secure in power and infirm in health, was harsh and cold to his former mistress, this Spanish woman never wavered in her con-

stancy to the man who had won her heart.

For eighteen years Mazarin was prime minister of France, but if his tenure of power was long it was far from being tranquil. When he became prime minister the Thirty Years' War was still waging, and France was now the chief actor in that contest. At last it drew to a close, and in 1648 the treaty of Westphalia was signed. It secured the pacification of Germany; it made a just and permanent settlement between the warring claims of Catholics and Protestants; for France it procured the great province of Alsace, which she was to hold for more than two centuries, and it gave to her an influence in Germany not inferior to that of Austria. In the making of the treaty Mazarin played a great part and on it he could have based his claim for fame and the gratitude of Frenchmen; no man had a more profound understanding of European politics and no one labored with more intelligent zeal for the power and development of his adopted country; he could justly say that if his speech was not French his heart was French.

He might well have hoped that when a victorious war had been ended by an honorable and advantageous treaty this would secure the repose and the popularity of his administration. It was far otherwise; diplomatic triumphs did not allay domestic discontents; most of the French people were quite indifferent to the treaty of Westphalia, but thoroughly alive to the fact that they hated Mazarin. By some irony of fate, while few men have done more to increase the influence of France or to extend her boundaries still fewer men have been so cordially disliked by the French people.

For this there were indeed many reasons. Mazarin's intellect was acute, but he was not a man of heroic type. In diplomacy he had not many equals, yet there was much that was small and petty in his character. His promises were freely given and not always carefully kept; he was selfish, and he was by nature an intriguer; even when his ends were worthy his methods were questionable. Besides all this he was a

foreigner, and faults that would have been pardoned in a Frenchman seemed inexpiable in an Italian. If there was little to criticize in his foreign policy there was much of which one could justly complain in his domestic administration. He was ignorant of finance and the faults of the French system became worse under his rule; taxes were high, corrupt officials grew rich, the government borrowed money at exorbitant rates and was always in financial distress.

These causes of discontent were fanned into flame when in 1648, on some quarrel with the Parliament over a question of taxation, the regent ordered the arrest of a judge revered by the public for his honesty and his zeal for popular rights. At once Paris rose in revolt, the streets were lined with barricades, as they so often have been in that city of unrest, and the government found itself confronted by a populace in arms. These troubles were the beginning of the Fronde, that curious civil war which for five years kept Paris and half of France in a condition of intermittent insurrection.

It was no struggle for political rights or for better government; at the beginning, indeed, the courts furnished leaders for the people, but soon the movement was controlled by a few ambitious and unscrupulous noblemen, whose only object was their own advancement and whose only bond of union was their hatred of Mazarin. If we could use modern terms we should say that Mazarin controlled the machine, and that so-called reformers sought his overthrow that they might share in the good things which he kept for himself and his followers. Unfortunately the appeal was to arms and not to ballots, and the period of the Fronde was one of extreme misery. Trade was checked, fields were wasted, and houses were burned in the progress of a civil war in which few battles were fought but infinite harm was done.

If the leaders of the Fronde were not patriotic they were picturesque. At no period of French history have women played so conspicuous a part; in this burlesque war many of the princesses and

duchesses of France were hardly less active than their husbands, their brothers, and their lovers. Schemes of ambition and of gallantry went on together; love and heroism, intrepidity and romance, wit and poetry are found in the records of the Fronde; but the movement started from paltry grounds, it was prosecuted from paltry motives, and it had only paltry results.

At last these troubles came to an end. Twice during the progress Mazarin had been obliged to quit France, but he never lost the queen's favor and as soon as circumstances were again propitious he returned to triumph over his foes. In 1651 Louis XIV. completed his thirteenth year, and by French law his minority ceased. He was only a boy, and a very immature boy besides, but those who were ready to take up arms against the regent hesitated to wage war upon their king. Some of the leaders of the Fronde were in exile, some were disgraced, and some were propitiated. By 1653 all armed resistance to the general government had ceased; the remaining years of Mazarin's administration were tranquil and prosperous, his power was undisturbed, he was victorious over his enemies at home and abroad.

This portion of his career illustrates his greatness and his lack of greatness. In the skill with which he controlled the foreign policy of France, with which he formed judicious alliances and utilized victories won in the field by still greater victories won in the council he had no superior among French statesmen; in the indifference with which he treated questions of internal administration, allowed corruption to flourish, and the condition of the people to grow worse he has had few inferiors.

The war with Spain that had begun under Richelieu was concluded by the peace of the Pyrenees, the great diplomatic achievement of Mazarin's life. If the peace of Westphalia was more important, the credit of it belonged to others as well as to him. But the treaty of the Pyrenees was almost entirely his own handiwork; he drafted its terms, he attended in person the negotiations at the Isle of Pheasants, he used with marvelous skill every argument that could

be of advantage to France, he crowned a long war by results not unworthy of the lives and the treasure it had cost. By that treaty two provinces were ceded to France and parts of three others, and those great accessions have always remained French.

The marriage of Louis XIV. to the daughter of the Spanish king was a condition of the peace by which French power was still further enlarged. It is true that she relinquished any claim on the possessions her father might leave, but no one expected that her renunciation would be respected, and as a matter of fact it was not. Franche Comté and large parts of Flanders were conquered by Louis XIV. under the plea of obtaining for his wife the inheritance which was hers.

The great achievements of Mazarin as a diplomat must not blind us to his faults as an administrator. He found a corrupt system and he was not the man to check it. His heart was set on the success of his foreign policy, and he troubled himself little as to the weight of taxation on the people or the unconscionable profits reaped by those on whom he relied to furnish a supply of ready money for the needs of the state. It was under him that Fouquet rose to such extraordinary prominence and surpassed all other corrupt administrators in the lavishness of his expenditure, the magnificence of his *châteaux*, and the splendor of an existence which was said to have excited the envy of Louis XIV. himself, and which at last brought his career to an end in nineteen years of close imprisonment.

In the irregularities of the administration Mazarin too often found opportunities for his own gain and he was little inclined to projects of radical reform. He had a taste for jobbery, for making snug contracts with the government and buying its securities at a handsome discount, sadly out of place in a man who in some respects was no unworthy successor of Richelieu.

The fortune left by the cardinal has been exaggerated, yet it was very great, and in purchasing power was equivalent to ten or fifteen million dollars to-day. But it would not be just to condemn him as we should now condemn a man who acquires ten mil-

lions at the expense of the state. It was not a time of pecuniary disinterestedness; a person holding high office was expected as a matter of course to grow rich and for it there were opportunities which no one regarded as corrupt. A man in power received great salaries; enormous pensions were bestowed upon him, princely domains were granted him; he was expected not to serve the state for honor only and he did not disappoint such expectations. Richelieu was not a corrupt man, but his power furnished him the means of supporting a princely state and leaving a princely fortune; Colbert was a faithful servant of the king, yet he left a fortune of ten millions, not amassed by corrupt means but accumulated from the perquisites of his offices and from largesses which he had no scruples in accepting from his sovereign and was not at all backward in soliciting.

It was due to Colbert that Mazarin became a rich man. He managed his own finances as poorly as those of the state, and though he received largely from the public treasury yet at the end of the Fronde his private affairs were in hopeless confusion. It was his good fortune that Colbert took charge of his interests and showed in the service of the cardinal the same intelligent zeal which he afterward displayed in the service of his country.

With assured wealth and assured position Mazarin turned his attention to the establishment of his family; he brought from Italy a number of nieces, and some of them had careers as extraordinary as that of their uncle. One might have been queen of France if her uncle had consented, one became the mother of an English queen, and another was the mistress of an English king: they married Contis and Bouillons and Estes. One married the head of the illustrious house of Colonna, and when the prince took his bride to his palace it is said he showed her a room and told her that it was occupied by her grandfather when *maître d'hôtel* for his grandfather. "I do not know about my grandfather," replied the bride, "but I know that I have made a poorer match than any of my sisters." But the nieces of Mazarin

had wild and unmanageable blood in their veins, and while they found wealth and husbands of princely rank few of them found either happiness or tranquillity.

In December, 1659, the peace of the Pyrenees was signed, and not long after that the man who had framed it met his end. The cardinal's career seemed to close in felicity: he possessed the full confidence of Louis XIV., his wealth furnished him the means of indulging the tastes that were dear to him, he built a magnificent palace, his collections of books and paintings were hardly equaled in Europe, his fame as a statesman was secure, his enemies had ceased to

trouble him. But disease shortened his enjoyment of the possessions for which he had struggled with indomitable resolution.

The cardinal loved the good things of this world—its pomp and power and beauty; yet he met death calmly, in 1661. When his long administration of eighteen years closed France was at peace, his political projects were crowned with success, his power was unquestioned, and his wealth secure. In many ways he was not a great man, but he had an extraordinary career, and only unusual qualities could have assured so triumphant a close to a stormy and perturbed existence.

THE FRENCH REVOLUTION.

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THE history of the French Revolution has only been scientifically studied within the last quarter of a century. Previously this momentous period of French history, with its enormous influence throughout Europe, was hysterically, philosophically, or theatrically treated. This in itself was not unnatural. The events of the Revolution were so startling and dramatic that contemporary observers and later students lost all sense of proportion in writing about it. The sober language of history seems to have been considered unsuitable by many authors for the narration of these events, and exaggerated adjectives and flowery epithets therefore were employed. Those writers who were not overpowered by the dramatic character of the Revolution were so impressed by its political effects that they used almost as exaggerated language in their philosophical disquisitions as their more imaginative comrades. The era, however, of dealing with the Revolution rhetorically and pseudo-philosophically has ended, and the period is now being studied with the same scientific appeal to original documents and the same careful appreciation of evidence as other important epochs in the history of the world.

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The history of the historiography of the French Revolution would form an interesting study. Contemporaries were fully aware that they were living in a time of exceptional importance, and many are the really interesting accounts given by them as histories of the French Revolution at different dates in the full belief that the Revolution had come to an end. Particularly pathetic is, for instance, the "History of the French Revolution" published by Rabaut de Saint-Étienne¹ in 1792. This distinguished Protestant leader who had played an important part in the Constituent Assembly thought that the Revolution was over when the Constitution of 1791 had been framed and promulgated, little guessing that but the first steps had been taken and that he himself was to perish upon the guillotine as a proscribed reactionary.

These histories by contemporaries are of little value to modern students, for contemporaries cannot in the nature of things estimate the relative importance of events. During the reign of Napoleon and the period of the Restoration the Revolution was too clearly in the remembrance of men for fair consideration, and it was hardly likely that the imperial tyrant, who had

absorbed to his own glory the fruits of revolutionary energy, or that the restored Bourbons, who had been so pitilessly persecuted, should permit anything to be published in France except diatribes against the revolutionary government. Foreigners no less than Frenchmen in the early years of the nineteenth century looked upon the occurrences of the French Revolution as a horrid nightmare and referred to them only as examples of political depravity.

After the Revolution of 1830 a new spirit came over the attitude of Frenchmen toward the more famous Revolution of 1789. With a king upon the throne who was the son of that Duke of Orleans who had crowned his opposition to the Bourbon monarchy by voting for the death of Louis XVI. and had taken upon himself the name of Citizen *Égalité*, and who represented the principle of limited monarchy which Mirabeau and others had endeavored to set up, the history of the Revolution was no longer tabooed in France but ardently studied. Thiers, Louis Blanc, and others compiled elaborate histories from different points of view, Lamartine hysterically wept over the woes of the Girondins, playwrights and novelists laid their scenes amid the events of the Terror; but these writers one and all wrote for political or dramatic effect and did not labor to ascertain the truth.

To this period belongs the most famous account of the French Revolution written in the English language—the prose epic of Thomas Carlyle. As a history it may be said at once that Carlyle's narrative is absolutely worthless. Both his own disposition and the time at which he wrote made this inevitable. The only materials available were contemporary histories, files of newspapers, and some series of memoirs. Even of these he made insufficient use, for his temperament was that of a philosopher or a poet, not that of an historian.

It is worth while in this place to mention the story told to the present writer by the officials of the British Museum, that Carlyle refused to avail himself of the wealth of contemporary newspapers and documents in the library of the museum because he

could not be favored above other readers and granted the use of a private room. But Carlyle's history would have been neither better nor worse if he had taken advantage of his opportunities. His aim was not to discover and narrate with proper proportion the course of events, but rather to inflame the imagination of his readers by graphic descriptions and to philosophize over what he considered to be the political and moral lessons to be learned from the story of revolutionary France. Carlyle's famous work, in short, is a classic of English literature but it is not a history.

If any one needs a proof of this statement let him compare the well-authenticated accounts of the lives and careers of Marat and Robespierre² with Carlyle's fanciful portraits. One would believe from them that Marat had been a horse doctor, or in Carlyle's own words, "a vile horse-leech," whereas the true record of Marat's life and scientific attainments is given in one of the books which Carlyle used most frequently, the "Histoire Parlementaire," by Buchez and Roux; and one would believe that Robespierre's complexion was ever of a sea-green hue, though as a matter of fact the adjective *verdâtre*³ is only once applied to him, in an account by a personal enemy, of his appearance on one particular occasion when speaking at the Jacobin Club.

As an instance of more elaborate misstatement reference may be made to Carlyle's well-known description of the flight to Varennes. It so happens that upon this particular episode Carlyle was acquainted with the best authorities, but he made such a wrong-headed use of them that nearly every assertion made by him is inaccurate. Mr. Oscar Browning has made a special study of this episode and has published in a volume entitled "The Flight to Varennes and Other Essays" a detailed criticism of Carlyle's account which deserves to be read for its exposition of Carlyle's singular capacity for making mistakes.

It has seemed worth while to notice at some length the modern view held by scholars of Carlyle's "French Revolution," for he is too often regarded as a serious

historian. No notice need be taken of the works of other English writers, but it should be noted that in France a new school has arisen which has applied scientific methods to the study of the period. Instead of publishing elaborate general histories in several volumes modern scholars are engaged in editing documents of primary authority, in checking by careful comparison the statements of the memoir-writers and the contemporary newspapers, and in investigating the details of provincial, financial, military, and economic affairs of the period. Owing to their work the French Revolution now appears under a different aspect. Stripped of much legend, divested of much of the political significance which former students attributed to it, and regarded as an inevitable development and not as a startling and inexplicable outburst, the crisis which closed the last century in France need no longer be treated with hysterical superlatives, philosophic generalities, or moral reflections.

The first great misapprehension caused by the dramatic presentation of the history of the French Revolution is that its events were altogether unnatural and betokened a condition of things and a state of mind abnormal and unparalleled. This is far from being the truth. Every step taken during the French Revolution was the logical and inevitable outcome of what preceded. Given the conditions existing at any particular epoch of the Revolution no possible solution could have met the situation other than that actually adopted. Many are the speculations that have been indulged in as to whether Mirabeau could have saved the monarchy or Robespierre established the Reign of Virtue; but with regard to no period of history are such speculations more utterly fruitless. It is easy enough to be wise after the event, and to argue that the whole French people must have been smitten with madness to have acted as they did; but the more carefully each stage of the Revolution is studied the more clearly does it appear how inevitable was the sequence of events.

If the reader plunges at once into the

tale of the Reign of Terror a certain feeling of stupefaction is natural, and the only possible explanation seems to be found in the theory of national insanity. But if the whole history of the period be studied month by month the proceedings of the Reign of Terror become perfectly intelligible. For this reason it is far better as a preliminary to reading the history of the French Revolution to get some knowledge of the previous history of France and of the growth of the Bourbon monarchy than to waste time over volumes and essays upon the so-called causes of the Revolution. Nothing is more prejudicial to true historical knowledge than these studies of causes of events. The right understanding of previous history carries a knowledge of the causes of subsequent developments with it, while the hasty generalizations of ill-informed philosophers afford a poor basis for further study. Students are therefore earnestly advised to make themselves familiar with the history of France during the eighteenth century and to study facts rather than theories.

One of the points which modern scientific research has made most clear with regard to the French Revolution and which proves that its course was not abnormal is the close inter-relation of internal and foreign affairs during the period. What differentiates the Revolution of 1789-99 from all other revolutions and led to its exceptional features was the interference of and with other European powers. Mirabeau, the greatest statesman of the time, perceived at an early date that fatal complications would result if France was not permitted to work out the political and social changes she needed free from foreign intervention. These changes could not be accomplished without a trial of strength between the partisans of the old and the new ideas, and an outbreak of civil war was to be expected. In one of his "Notes for the Court" he declares that civil war is not to be feared since it is the rational means of settling domestic difficulties when compromise is no longer possible; but that foreign war should be avoided at all costs,

since the interference of foreigners would rouse, even to the extinction of liberty and to the forgetfulness of the aims of the Revolution, the spirit of national resistance. But the king and queen of France could not understand the wisdom of Mirabeau. They desired to call in the aid of foreigners on their own behalf and thus wrecked the only chance of constitutional monarchy.

Can any one doubt that if one or more foreign powers had come to the help of the South during the Civil War the American people would have submitted to any extent of arbitrary authority for the maintenance of national existence? This consideration will serve to make the course of the French Revolution more intelligible. After the death of Mirabeau the court obviously looked for foreign help, and after the dissolution of the Constituent Assembly the leading orators of the party which distrusted the monarchy advocated war as a political measure. It was France that began the struggle which was to last with but slight intermission for more than twenty years; for she soon found that it was not possible for her to pick and choose her opponents, because the whole of monarchical Europe feared the spread of French political ideas.

Every stage in the progress of the war had its effect upon the condition of politics at home: the first repulses of the French army on the frontier led to the invasion of the Tuilleries by the mob on June 20, 1792; the advance of the Prussians and the publication of Brunswick's manifesto⁴ led to the capture of the Tuilleries and the suspension of the royal authority on August 10; the further advance of the Prussians and the seemingly impending fall of the capital were followed by the massacres in the prisons of Paris. Then came a startling change in the position of affairs. After the cannonade of Valmy the Prussians retreated and a series of victories and conquests roused the French from the depths of despair to the height of enthusiasm. Belgium, Mayence, Savoy, and Nice welcomed the French armies, and the French Republicans, believing these successes were due to the proclamation of republican gov-

ernment, propounded the scheme of the revolutionary propaganda, by which France was to wage war against all kings for the freedom of all peoples and to inaugurate representative government over the whole of Europe. The declaration of the revolutionary propaganda made it necessary to face Europe in arms. England, Holland, Spain, Portugal, and the Empire were added to the list of the foes of the French Republic, and the execution of Louis XVI. was regarded as a challenge to his brother monarchs.

But France soon found that republican enthusiasm could not supply the place of military discipline and that the task she had undertaken under the anarchic conditions then existing was too great for her. The desertion of the first great Republican general, Dumouriez,⁵ was followed by defeats in every quarter and French territory was invaded on every side. Added to this in the summer of 1793 France was torn by civil war; on the one side the people of La Vendée fought under the white flag for the monarchy and the Catholic Church, while on the other the great provincial cities, like Lyons and Marseilles, jealous of the supremacy of Paris, declared for the Girondin party, which had been expelled from the National Convention. At this critical moment the great Committee of Public Safety was entrusted with supreme and arbitrary authority with the mission of suppressing anarchy at home and saving France from her foreign foes.

The establishment of this arbitrary authority and of its system of government, the Reign of Terror, was no suddenly adopted measure. The dispatch of deputies-on-mission with full powers to the provinces, the creation of the Revolutionary Tribunal to judge suspected traitors, the passing of the Law of the Maximum for the cheapening of articles of prime necessity, the very formation of the Committee of Public Safety itself were all steps taken one by one to meet fresh emergencies. National existence depended upon strong government and strong government was provided. The great Committee of Public Safety saved France and the system by which it ruled was submitted to by the people until the need was past.

This is not the place to deal with the Reign of Terror with its various dramatic events; it is enough to state that by its means the Committee of Public Safety turned France into one vast arsenal and directed all her resources for the successful prosecution of the war against the invaders. But the strain was great. As soon as the victory of Fleurus and other military successes proved that France was a match for her numerous enemies the Reign of Terror was brought to an end. The story of Robespierre's fall presents, indeed, many other points of interest, but the essential point to bear in mind is that the sanguinary procedure of the Terror could not outlast the national dangers that gave it birth.

The government of the Thermidorians⁶ which followed continued to be arbitrary though it ceased to be sanguinary. From standing upon the defensive the French Republic in its turn became an aggressor. But it abandoned the notion of the revolutionary propaganda, perceiving that it had no more right to interfere in the internal arrangements of foreign countries than foreign countries to interfere with it, and entered once more into the comity of nations by making treaties of peace with the monarchs of Prussia and of Spain in 1795. In its internal government likewise there was a reaction from the strenuous measures of the Terror; the Law of the Maximum was repealed, the Revolutionary Tribunal was dissolved, and a new constitution was drawn up to take the place of arbitrary rule.

It will be seen, then, that the key-note for the right understanding of the history of the French Revolution is to be found in a just appreciation of the influence exerted by the origin and development of the foreign war. Had the French Revolution not become a struggle for national existence it might not have differed greatly from other important political movements and there need have been no Reign of Terror.

Another result of scientific research in the history of the French Revolution has been the humanizing of the principal actors who played a part in the great drama. In the accounts written by prose poets like Carlyle

and excitable rhetoricians like Lamartine the hysterical key had to be maintained by the overdrawing of the portraits of personalities. It was believed to be necessary to exaggerate the light and shade, and accordingly the victims of the Revolution were generally depicted as angels and martyrs and those who triumphed over them as malignant and bloodthirsty fiends. The sympathy of posterity is naturally with the defeated party in any political struggle in which innocent victims perish, and the sanguinary record of the Reign of Terror at the first reading inspires the conviction that its promoters were monsters who delighted in shedding human blood. On the other hand some writers, perceiving the benefits which have accrued to France and to the world from the Revolution, or caught with enthusiasm for the lofty ideals of political and social regeneration at the time propounded, have tried to canonize certain of the most conspicuous leaders of the Revolution.

History refuses to indorse these exaggerations. Impartial investigation shows Louis XVI. to have been an amiable but stupid monarch, incapable of frankly adopting any consistent scheme of policy; Marie Antoinette was his evil genius in politics, preventing him from taking his place as a constitutional ruler and urging him to rely upon foreign help for the restoration of his authority; Madame Elisabeth, the king's sister, was the confidant and secret agent at court of her younger brother, the Comte d'Artois; but the sufferings and deaths of these three conspicuous personages have caused their treachery and blundering to be overlooked.

Similar investigation with similar impartiality has shown that Robespierre was not the malignant shedder of blood commonly represented, but a visionary whose vanity allowed him to be represented by his colleagues as responsible for all the atrocities of the Reign of Terror and thus made the scapegoat of the Committee of Public Safety; the vigorous Danton instead of being treated solely as the author of the massacres of September in the prisons of Paris is now regarded as the energetic minister who labored for the salvation of France in the

critical days of August, 1792, as the statesman who endeavored to heal the enmity between the Girondins and the Mountain,⁷ as the politician who more than any other man brought about the establishment of strong government in 1793, and as the unsuccessful advocate of clemency during the Reign of Terror; while Marat, who has been the most calumniated of all the revolutionists and who has been painted in particularly dark colors in order to palliate the crime of his assassin, Charlotte Corday, is now recognized as a man of high intellectual attainments and singular foresight, who was persecuted for exposing the incapacity of Lafayette, and whose exaggerated journalistic language has been accepted as the true index to his character while his deeds of mercy have been forgotten.

The Girondin orators, whose eloquence and pathetic fate have obliterated the memory of their political incapacity, are in the clear light of documents seen to have been

the men who plunged France into the horrors of foreign war, and who at a later date struggled even to rebellion against the strong men of the Mountain then striving to bring the war to a successful issue.

With no one has modern examination dealt so successfully as with Mirabeau; the profligacy of his life indeed stands out in stronger relief than before, but his political sagacity, knowledge of men, and insight into the meaning of events have been made abundantly manifest.

In conclusion it should be noted that this article has not been intended to give an account of the French Revolution, but to supplement historical reading with knowledge of the work of recent writers and the views which they uphold. It is hoped that a corrective may thus be afforded to the exaggerated and hysterical notions which continue to fill the pages of books in the English language upon the history of the great French Revolution.

A PREJUDICE AGAINST MEMORY.

BY CAMILLE MÉLINAND.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE FRENCH "REVUE DES DEUX MONDES."

IT is customary to treat good memories with a certain disdain. We never admire them without some irony or some pity. Praises or criticisms of our memory leave us rather cold. When the memory is concerned our self-esteem is not touched; we are neither much flattered nor much humiliated; we speak of it without embarrassment; we declare without modesty that it is good, and we confess without shame that it is bad.

It seems to me that this disdain is a little short-sighted. We ought to be as proud of our memory as of our most brilliant qualities. Or, to speak more exactly, it seems to me that our most brilliant faculties can easily be reduced to faculties of memory; and I should like to prove it in regard to some of them. But I especially believe that the most precious of faculties—the judgment—depends on the memory,

and that there is no accurate intellect without a memory that is rich, tenacious, faithful, and ready; that one does not judge well unless one remembers well.

Let us consider first some of the most brilliant gifts with which we are endowed. It is by our imagination, by the depth of our sympathy, by our penetration, by our delicacy that we most frequently make ourselves admired. Are not these in reality qualities of memory?

For the imagination this is almost evident. To have an imagination is first of all to represent to one's self with intensity the scenes or events at which one has been present; to review them and relive them. Now to imagine thus is to remember; not to remember in an abstract and verbal fashion, but in a concrete and living fashion. This force of imagination is therefore nothing but a tenacity and a special fidelity of

memory. To have imagination is again to represent with intensity scenes or events at which one has not been present; for example, scenes or events that are future; to transport one's self to them in person. This again is memory. For it is a fact in elementary psychology that the most complicated images, and the most chimerical, are always recollections differently combined together; one does not represent to himself the future, except in remembering the past. In short, to have some imagination is to represent to one's self in the form of concrete images the most abstract ideas.

The majority of good writers and all true poets are thus constituted; with them conception ends in vision. Now it is clear that this imagination is nothing but a species of memory; we have not at our service any images unless our memory is rich in things seen. A poet is therefore a man who has in his mind a whole treasure of visual recollections; and a writer like Taine, with whom the idea is so clear that of itself it spreads out into a picture, was impossible without a memory that was tenacious and exact in form and color. We see that imagination, however marvelous and sublime it appears—the imagination of a Montaigne or a Hugo—to speak frankly is nothing but a good memory.

The gift of inspiration is also one of those that men marvel over most. Inspiration has always appeared almost a supernatural condition; we attribute it to a god, to a genius, to a muse. Let us look at it more closely. What is inspiration? It is the easy, broad, and powerful flight of ideas; it is a palpitation of the whole being, intoxicated with luminous thought and precise vision; it is a reflection no longer slow, cold, and laborious, but ardent, passionate. Now what is all this but a happy excitation of memory? Consider that everywhere and always it is the memory that furnishes us with ideas. All those that pour forth in our minds when we meditate, when we speak, when we write, come from the memory. The spring of the association of ideas sends them forth from the

dark regions where they were sleeping. Of course something else is necessary. Memory presents to us the recollections pell-mell; there are some that are suitable, others unsuitable; a special faculty of choice and selection is necessary and that faculty is reason. But it is no less true that the reason does not work on emptiness, that it needs materials, and that these materials are almost always recollections.

What really is genius? What is the sublime discovery of a Newton or of a Darwin if it is not a recollection which springs from the depths of the memory and opens to the mind infinite vistas? It is therefore the richness and the docility of our memory that make up our intellectual worth; but not being good enough psychologists, and being especially the dupes of ready-made phrases, we do not suspect this. And yet under the imposing names of inspiration, genius, etc., perhaps we ought to see simply the memory.

The gift of sympathy is no less precious than any other. I mean by sympathy the faculty of anticipating the emotions of others; of feeling the reaction of everything that is going on in their hearts; of putting ourselves in tune with them, and of vibrating in unison with people who surround us. This is an intuition of their feeling; it is a divination; it is a communion. This gift will be found in all its richness with all the English novelists, and especially with George Eliot. Nothing equals the sympathy with which she speaks of children, of their thoughts, their impressions, and their infinite despairs. Now is it not clear that this depth of sympathy is nothing but a tenacity and similar intensity of the memory? For indeed to enter into the sentiments of others there is hardly any other means than that of having felt them yourself and of afterward recalling them; one cannot share a grief without causing a similar grief to arise in one's self. This is why people who have suffered little are hardly capable of pity, and likewise those who poorly remember their sufferings; this is also the reason why we have sympathy only for the griefs we have experienced.

With sympathy is closely connected two very precious qualities of mind, penetration and delicacy. Penetration is a peculiar power of analysis by which the mind ascends to the hidden principles of phenomena and especially to the secret motives of action. The penetrating observer is he who divines the deep sentiments of men, the thoughts that they dare not confess to themselves, their secret hankerings, and their hidden pains. Now how can he do this? He cannot guess the emotions that he is ignorant of; to guess them he must have experienced them himself; so that to penetrate the emotions of others is in fact to recall similar emotions that one has felt. Penetration is therefore nothing but a vivid and tenacious memory of our own states of mind.

Delicacy also is derived from sympathy. Delicacy is so precise an intuition of the sensibility of others that nothing that can shock them or even imperceptibly slight them escapes us. Delicate beings are recognized by never causing discord. They instinctively put themselves into harmony with other souls. They feel too keenly the suffering, the wounding of self-esteem, the pain of heart that a word or a smile may cause; they have not the courage to pronounce that word or to show that smile. This quality, perhaps the most exquisite of all, is again essentially a quality of the memory; in order to spare others the smallest slight it is necessary first of all to recall those from which one has personally suffered.

Who does not know that to succeed in any task, in any occupation, in any art, we are secretly aided by men whom we have seen successful therein. These live in our memory and are inspirations at times dangerous, but often fruitful. An orator carries in himself the recollection of another orator who once roused his enthusiasm. Comedians are haunted by certain glorious examples which inspire them. Every one of us in his daily conduct secretly takes his bearings from some ideal, real and seductive, that he has sometime met with. Influences felt in youth are the most power-

ful and the most durable. Sometimes three or four personalities that we then admired accompany us all our lives, ruling in our memories; in certain circumstances we see them come out of the darkness and act before us; and at certain moments it seems to us that these men speak in us, that they are really present in us, that we are only one with them, that we are they.

Indeed into all our most brilliant qualities the functions of the memory enter as an essential element. These functions are much more precious than we generally believe. I should like to prove now that it is they which form the accuracy of the mind. It is clear that in order to judge we always rest upon our recollections. It is an axiom of common sense that in order to ripen the judgment experience is necessary. Our opinions, our convictions, our theories have value only from the experience that they sum up. When I put forth an opinion on life, on men, on women, on art, that opinion has no interest unless it is based on exact memories of particular cases clearly observed. If I assert at random my assertion may be correct, just as one may hit the target if he fires with his eyes shut; but this has no value. Our practical judgments, especially our judgments as to the conduct to be chosen in a certain case, are worth just the amount of experience they stand for; my resolution is the wiser according as I have before my mind the consequences of similar resolutions.

Perhaps the most important of our judgments—those that we express upon men and women with whom life brings us into contact—do not become trustworthy until very late—until we have lived long enough and have suffered enough and remembered enough. To judge a man, to guess what we may expect of him, whether he is worthy of our esteem and confidence, and whether he will be a friend or an enemy—what is more serious and more vital? Now to judge a man is to compare him with men we have known, to make him resemble such and such specimens of humanity that we have already observed. Is it not evident, then, that without long experience we shall always run

the risk of being grossly mistaken? All our judgments depend, therefore, on our experience; they derive from that their value and their trustworthiness. Now what is experience if it is not a treasure more or less rich of recollections?

An exact mind is not only one which has knowledge and experience; it is one that sees the objections. The inaccurate minds are those that are too narrow, too much absorbed by their own idea and no longer able to see the weaknesses of it. They have no idea of the objections to be made to them. They do not perceive the argument or the fact that contradicts them. Many women well endowed in other respects judge badly for this reason: they see their own idea very clearly, but they see it detached and isolated from the rest. The surroundings, the contrary idea, the difficulty, the different ways of seeing it, escape them; fixed at their own point of view, they do not dream that any one can place himself at any other.

As a rule we avoid this error only by thinking of the objection soon enough. An opinion is presented to us in the course of a conversation or a meditation; this opinion has a certain air of truth, and we have a tendency to accept it for the sole reason that it is clearly outlined before us, or in us, and that it does not too harshly offend good sense. But at this moment we recall an exact fact which contradicts that opinion; we reject the opinion and the mistake is avoided. If this objection had not come to us, or had come too late, the error would have been committed. It is necessary, then, in order to judge well that the fortunate objections easily spring up in our mind. Now whence do these objections spring up if it is not from the depths of our memory?

Therefore we juggle with words when we oppose the judgment to the memory; when we say that the one loses what the other gains. In fact judgment, like the most brilliant faculties of the mind, is based upon the memory. It is not accurate unless the memory is rich. It is not sure unless the memory is prompt. Its value is whatever the memory is worth.

We speak of certain persons in whom the

memory suffocates the judgment. It is impossible to take this figure seriously. The truth is, one may with a very good memory have a very false judgment. But the excellence of the memory is not the cause of the falsity of the judgment. Those who, in spite of an excellent memory, judge badly would judge much worse if they lacked memory. There is a gross mistake here as to cause. People will explain to us that the mind, in spite of a bad memory, may be accurate, and they will tell us of the part played by the will. They will tell us that the will, the final master of our beliefs, may avoid mistakes whatever may be our ignorance; that we may make up for a lack of recollection by our energy, prudence, and patience.

It is true that judging and forming a belief are acts of the will. This must be recognized and admitted. The will is of great account in our judgment. Without will power there is no truly accurate mind. Will power is necessary, but it is not sufficient, at least in the practical reality. Theoretically we maintain that it is sufficient. Strictly speaking I may choose an opinion although everything shows it to me to be false, and this is the *credo etsi absurdum* of every faith. Strictly speaking again one may refuse to believe an opinion although everything confirms it, and this is the attitude of absolute skepticism. But these are purely theoretical cases, or at least quite exceptional. In practice the choice of an opinion depends always on some reasons which do not constrain us, but influence us, and these reasons are furnished us in some degree by the memory.

What are the reasons for the current prejudice against memory? Why are we not more proud of our memory? Why do we so easily speak well or ill of it?

The first reason is, memory is necessary but not sufficient; one may have an astonishing memory and a very false judgment, which happens quite often, and such cases are apt to depreciate the memory. One may in fact have an astonishing memory and have no energy, no patience, and no force of attention; then the over-hasty

judgment always lacks certainty. One is satisfied with an opinion before having truly mastered it, or one has not the courage to reject an error that one loves. We may also with an excellent memory have a heart that is too passionate; to be passionate is equivalent to having a bad memory, for passion removes and darkens all the recollections which displease us, and this is the same as if the recollections did not exist.

It is proper here perhaps to consider the rôle of memory in humanity. Memory is always terribly fallible; it is such a complicated and delicate mechanism that it is out of order every moment; even where it acts best it is of an irregularity and uncertainty that cause despair; so much so that all men who reflect finally come to assert nothing seriously on the strength of their recollection. Therefore as long as our memory remains what it is we shall remain, however great our prudence and our energy, liable to gross mistakes.

But it is not at all evident that the human memory is to remain forever what it is; it seems, on the contrary, that it may, like every other useful characteristic, become stronger and stronger in the struggle for life, from generation to generation. We may imagine without difficulty a humanity in the future in which the memory would be much more docile, more faithful, and more prompt than it is in the best endowed among us. And it is certain that the efforts of our reason must be in this direction. We shall strive for it in taking a clearer account

of the rôle of memory; in perfecting it in ourselves; in not fearing to cultivate it much in children and young people. Educators ought to know this and not imagine that it is more distinguished to disdain memory. The evil lies in a certain mechanical and servile style of appealing to the memory, or of loading it with useless details. The real masters know how to exercise it while stimulating reflection; to enrich it without encumbering it.

This will be one of the most efficacious means of striving for the general progress of the human intellect. Our judgment depends, as we have seen, on two essential conditions—the energy of the will and the certainty of the memory; it is therefore through these that it is necessary to act on the understanding. To fortify the will is not merely to strengthen the qualities properly moral, such as courage, patience, and self-possession; it is to assure the strength of the intellect itself. To cultivate the memory is not to cultivate an inferior faculty, but the most noble, the most useful, and the most brilliant. The two lines of training are complements of each other and restrain each other; an energetic will guarantees the character against the invasion of recollections, a rich and ready memory serves as a ballast to the will. All instruction, then, might be summed up in these two maxims: create wills as strong and as patient, make memories as rich, as faithful, and as prompt, as the plasticity of the human brain will permit.

THE SOCIAL LIFE OF ANCIENT GREECE.

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THE following sketch of the social life of the Greeks will aim to present the subject in its broad outlines, with a view to furnishing such information on the mental and moral characteristics of the people, their daily occupations and amusements, their homes and family relations, as will help one to understand better their

eventful and instructive history and to appreciate their marvelous literature.

The scope of this presentation must be limited to the classical period; that is, to the one hundred and fifty years lying between the Persian Wars¹ and Alexander the Great. For this period alone is our information in any degree complete. The classical period

besides embraces all that was noblest and best in Greek life and thought before the Christian era.

The state of society in various parts of Greece varied largely according to differences in race and environment. The country folk of Boeotia² could no more be compared with the cosmopolitan Athenian than the native of New Mexico with the Bostonian, nor was the Athenian more like the Spartan³ than the northerner is like the southerner. In order, therefore, to avoid the mistake not infrequently committed of judging a whole people by a single community the following account is restricted to the people of Athens alone.

We should doubtless understand Greek history as a whole much better if we were as well acquainted with Boeotian and Spartan customs as with Athenian. But the materials from which our knowledge is derived are almost exclusively about the Athenians and of Attic⁴ origin. Even the documents from which we reconstruct the picture of Athenian life are far inferior to the systematic descriptions of eye-witnesses which teach us to know modern peoples.

In the Age of Pericles⁵ the population of Athens, which reflected in the completest sense the life of Attica, was about 550,000. Of this number only about 25,000 were citizens, while 10,000 were resident foreigners and over 400,000 slaves. We can readily imagine the state of society in a city where there were four slaves to every man, woman, and child of the native population. Manual labor was despised. The well-to-do lived in luxury, while even the middle and poorer classes enjoyed almost equally with the rich the luxury of leisure; for the cost of living was but a few cents a day. Wealth and leisure in a people that could never be accused of being naturally sluggish or lazy contributed in many ways to a high degree of culture. Literature and the fine arts flourished. Politics and the courts of law occupied every citizen. Wars and garrison duty kept a large number constantly employed, and still men had time to lounge about the market-place and the *gymnasia*,⁶ gossiping, discussing politics, or, if seriously inclined,

The average citizen of Athens had a far deeper personal interest in public affairs than is general nowadays. Every citizen was a member of the *Ecclesia*, the principal legislative assembly. This assembly, in which all questions affecting international relations and internal affairs were freely discussed, and whose membership included the greatest statesmen, philosophers, poets, historians, and lawyers, must have exercised a powerful educational influence upon the masses. The opinion is often expressed that the average intelligence of the Athenians at the time of Pericles was greater than that of the British Parliament of to-day. There is a large degree of truth in this statement. These same men who sat in the frequent meetings of the *Ecclesia* served almost daily in the courts of law as jurymen, and were unusually familiar, for laymen, with the intricacies of law and legal procedure. From youth up they were drilled in military and naval tactics. By reason of constant warfare and an extended commerce they gained much of that knowledge of the world which travel gives. But beyond all this the average citizen was well versed in the extensive literature of his race, and had no little knowledge and appreciation of what was best in art, music, and architecture.

The presence of a large body of foreigners who had no prospect of naturalization, but who lived in Athens only to make money in trade and manufacture, had a noticeable effect on the social life of the people. Their wealth and prosperity created an envy and a class hatred which broke out against them in times of political disturbances. The Greek as a race had always shown a frank contempt for the "barbarian." But the barbarian race which aroused this feeling more than all others was the Persian.

A large part of the business of manufacturing and practically all of the shopkeeping were in the hands of the resident foreigners. The rich citizens had their country estates from which they derived a revenue, and many had money invested in merchandizing

and mining. The direct management of business, however, was intrusted to trained slaves, and the capitalist thus had leisure for public affairs. Through the wisdom of Themistocles⁷ the whole nation, we may say, had become a seafaring people, and the harbor of Peiræus⁸ swarmed with merchantmen which visited all the ports of the Mediterranean. The great bankers of Athens and of her seaport drew exchange on every business country in the commercial world.

A seafaring nation is bound to become highly civilized as compared with its agricultural neighbors. Its citizens come in contact with the most advanced people of other nations, as Greece came in contact, for example, with Egypt and Phenicia, and appropriated the best results of their civilization. Imported luxuries soon became the necessities of life. The advantages of a large commerce for the maintenance of a high state of culture was fully appreciated by the Athenians themselves. Isocrates,⁹ in his famous panegyric, boasts of the Piræus "which Athens had established in the midst of Greece as a great emporium where everything could be obtained that all the world furnished."

So extensive a commerce, maintained for many centuries, must have been built up on the basis of good business methods, commercial integrity, and a stable medium of exchange. The assertion has been made by an able and widely-known writer on this subject that the Greeks were neither capable nor honest in business. Although in those days our ideal of business honor had not been reached nor business methods so highly developed, and though successful cheating may not have been considered dishonorable, yet the facts that have been dwelt upon may be considered sufficient proof that Athens was in advance of her neighbors both in business capacity and in honorable dealing. And one important fact does not rest upon inference alone: we know that the democracy of Athens, from the time of Solon¹⁰ down to Alexander, never tampered with the currency to debase it at the expense of her creditors, as almost every nation in Europe has done.

In politics the Greek was not above reproach. An extreme democratic government brought many temptations in his way which he was too often not patriotic enough to resist. Demagogues led them into ceaseless foreign wars, and corrupted them in various ways. The commonest and most effective form of bribe was the institution of pay for public service in the Assembly and on the jury, and in this one demagogue outdid the other. Soon the Athenians came to look upon the government as legitimate prey. With larger pay for performing their duty came direct largesses from the public treasury, such as admission money to the theater. Instead of equal taxation levied according to wealth, the rich alone were made to bear the burdens for all. No wonder that a people bred to so paternal a government should finally have accepted bribes from the enemy, and should have proved false to their allies, nor that Aristotle should have regarded democracy as a disease of government.

The religion of the Athenians can be treated here only in its social aspects. The old implicit faith in the gods and the myths that enveloped them was gradually losing its hold upon thinking people. The crude notions of morality which underlay the current stories of the envious, adulterous, mischief-making gods had given place, if not to a higher accepted standard of morals for mankind, at least to a growing feeling that the gods should be better than men in moral principle and in conduct. These old stories which had brought the gods down to the low level of human passions were now discredited by the better people, and the blame of their invention was laid upon the poets. This points to an improved moral state of society. Whether the average man was purer in his life than his forefathers had been may perhaps be doubted, but at least his conscience was being developed.

By the side of this change in theological belief came a more serious view of the future life and a belief in happiness after death for those who had lived aright, or at least for those who had been taught aright. A spirit of mysticism in ritual and in creed

arose, which finally pervaded the whole eastern world and left a lasting impression upon Christianity. The common people, however, probably continued to believe, as they had always believed, in their gods with human weaknesses.

The worship of the gods played a large part not only in the daily life of the individual but also in the life of society as a whole. Many festivals had been established in their honor, at which the ceremonies partook more of a profane than of a religious character, as we should regard it. Splendid processions filed through the narrow streets with magnificent pageantry, bearing a gift to some god or goddess. How imposing such processions were we are able to judge from the matchless frieze of the Parthenon.¹¹ Songs composed by the best poets were rendered by choruses of men and boys carefully trained to accompany the words by the rhythmic movements of the dance. These choruses contested for a prize offered by the state, and the victory brought a coveted honor to the tribe whose chorus received the award. Then there were contests for players on the flute and lyre, recitations by professional rhapsodists from the Homeric poems, and hymns and processions of every description.

But by far the greatest festivals were those in honor of the god Dionysus, the god of the vine. They were distinguished by contests of tragic and comic poets.

The program of the great festival in March deserves special description. In the spring of the year, when the sea was again open to commerce and all the allies brought in their tribute money, when the fields and roadsides, hills and valleys were covered again with an indescribable profusion of wild flowers, thousands of visitors from the whole Greek world came to Athens to take part in this, the Easter festival of the ancients.

On the opening day a brilliant procession made its way from the grove of the Academy outside the walls, bearing the ancient image of the god to his temple, in whose precinct was the great theater, built

on the slope of the Acropolis. After the installation of the god came the contests of the ten lyric choruses of men and boys. Thousands of people in the vast crowd of spectators had relatives in these choruses, and waited with intense interest the decision of the judges. Then for several days, from early morning till the setting of the sun, the people watched the performance of the tragedies and comedies which have been the wonder of mankind from that day till now. This was the crowning event of the festival. For months afterward the plays then produced formed the common theme of conversation, while favorite passages and melodies from the tragedies were on everybody's lips.

We can hardly place too high an estimate upon the culture of a people which enjoyed so keenly and appreciated so thoroughly entertainments of so high an order. A modern audience would probably find them stupid.

We have seen how large a part in the life of the Athenian was played by religious ceremonies. They were not merely his worship but his recreation as well. Doubtless the very fact of their association with religion kept them from degenerating to a class of performance corresponding to the ordinary city theater of the present day. There were in the best of them, it is true, elements which we should find low and disgusting, especially in comedy, so that we cannot but wonder how such things could be tolerated in the worship of the gods. It may be well to add that we must not suppose, because the most important festivals were held in honor of the god of wine, that the people were given to intemperate habits. The Greeks were never an intemperate people, though they always used wine. Drunkenness was always looked upon as distinctly unbecoming a gentleman. The man who drank wine mixed with less than an equal amount of water was considered guilty of a gross impropriety.

Closely associated with religious festivals, but not a part of the worship, were the great athletic meetings in which every Greek took special delight. At the games held at Olym-

pia, Delphi, Corinth, and at Nemea representatives of all the Greek states were admitted, and the names of the victors in the various contests—running, wrestling, boxing, and chariot-racing—were heralded throughout Greece and the victors themselves treated with unusual honors by their own states. The victory in the two hundred yard dash was considered the greatest. The other games were thoroughly democratic, but chariot-racing was confined to wealthy aristocrats because of the enormous expense of maintaining stables.

The other social amusements, apart from those offered at the festivals, were more like those of to-day—dinner parties, enlivened by the presence of noted talkers, by music, dancing, conjuring, and fortune-telling, evenings at the clubs, games of chance, and the like. Possibly the festivities connected with weddings should be classed among the amusements of the women. Of course the children had their games of ball, hoops, astragals,¹² swings, and dolls. The boys played in the streets.

The education of the Athenian boy was supervised with the greatest care, but not by the state as at Sparta. He applied himself early to the poets, above all to Homer. Many a young man was able to repeat all of the *Iliad* and *Odyssey* from memory. Their instruction included interpretation as well as memorizing. The boy was expected to be able to draw lessons from the passages read, very much as our children learn golden texts. The poems of Homer often demanded the most difficult kind of exegesis—that which gets from a text a meaning which it does not contain, in order to get moral instruction from an immoral passage. The subtle mind of the Greek was generally found equal to this task. But some parents with more conscience, or perhaps less faith in the value of such mental gymnastics, preferred to cut out objectionable passages.

Study of the poets was included in the general branch of instruction called “letters” or “grammar,” which embraced reading and writing as well. Young men who looked forward to politics or law as a career might attend the expensive lectures of the noted

sophists of the day, such men as Gorgias and Isocrates, who taught rhetoric, elocution, logic, and pleading. Special attention was given to music and gymnastics and some knowledge was required in mathematics, or “geometry,” as they termed it. This included elementary arithmetic and a little practical astronomy, sufficient, for example, to enable one to tell the time by the position of the sun, moon, and stars at all seasons of the year. The mental discipline derived from this study was probably considerable, however little advanced it may seem. Multiplication and division, for example, were by no means the easy processes we find them, with our simple decimal system.

Music included lyric poetry and the chanting and dancing with which it was often accompanied. The characteristic story is told of Alcibiades that he objected to the flute, which was a favorite instrument with the Boeotians, because it distorted his mouth and thus detracted from his beauty while playing it. Gymnastics occupied a large portion of the time. The main object was to secure a sound body and the physical beauty which was thought to be the normal attribute of a healthy man. The element of sport, however, was distinctly encouraged by competitive contests.

Of the education of the girls at Athens little is known. While at Sparta they were brought up as similarly as possible to the boys, in Athens they were taught to make themselves useful in the household, to spin, weave, and embroider, and were kept secure from contact with the outside world.

Perhaps the most significant index to the state of social life and of culture is the position of women. Since Homer's day times had changed distinctly for the worse. In the court life of Agamemnon and Odysseus¹³ the woman played an important part. She mingled freely with the men, and yet was treated by them with chivalrous respect and consideration. Her counsel and society were sought, and she was considered the companion of man if not his equal. This state of affairs seems to have continued among the upper classes at Sparta alone. But there the women became masculine in

many ways and were believed to lead their husbands a life which the Athenian gentlemen did not envy. The Athenians, on the other hand, became more and more oriental, so that Pericles could define the ideal woman as one who was least spoken of among men whether for praise or for blame. Similarly Euripides, in one of his tragedies, put into the mouth of the model wife, Andromache, this list of woman's virtues: faithful attention to household affairs, staying at home, avoidance of advanced ideas and of all education except that provided by common sense as a teacher, silence, a modest demeanor, and tact in avoiding quarrels with the husband.

This picture may be a trifle overdrawn as a reflection of actual life, but it is clearly the poet's ideal. But although woman's sphere was thus limited, and she was not allowed to leave the house except for weddings, funerals, festivals, and the like, yet those occasions came so frequently that confinement to the house involved comparatively little hardship. Women were admitted to the great dramatic exhibitions, which undoubtedly contributed in no small degree to their culture. Yet the mournful fact remains that respectable women were not socially a part of the life of their husbands. Housekeeping and the rearing of children were regarded as their function in life. The men were left free to find intellectual companionship among their fellows and in the society of a class of brilliant and accomplished women outside the pale of respectability. Thus, while we read a great deal in Greek litera-

ture about their "companions," we seldom find an allusion to their wives. The question of granting greater rights and broader privileges to women seems to have been agitated, but was frowned upon by the men and apparently bore no fruit.

We have then to picture to ourselves a highly cultivated society in classical Athens, a society blessed with leisure to pursue the arts, literature, philosophy, and politics, and devoted to the attainment of all that was best in each. A versatile and energetic people, in spite of many temptations to an idle and dissolute life, they succeeded in attaining an unusual degree of intellectual culture through all classes of society. Through their oriental ideas about women, on the other hand, they lost much of the refinement and moral culture which distinguishes the best modern society. One might also instance their inhumanity toward their slaves and captives by war and their tolerance of the exposure of infants—remnants of the barbarism of their ancestors of which they never rid themselves.

Though spoiled by an extreme democracy controlled too often by demagogues, and consequently lacking in the pure patriotism which characterizes the statesmen of modern England, they adhered to strict business principles in all that concerned their business relations. Even in their amusements they were distinguished above most peoples ancient and modern. Such was the people who have exercised so powerful and beneficial an influence on the best civilizations since their day.

THE RISE AND FALL OF NEW FRANCE.

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II.

WHILE they occupied the trade centers of the Great Lakes and the Mississippi, the French pushed on into the far West. Two motives guided this advance: the hope of opening trade connections with Mexico, and the search for

the Sea of the West. When New Orleans was founded, in 1717, and Law's Mississippi Company was formed to support French credit on the basis of the mines, the pearls, and the buffalo wool of Louisiana, the desire of opening trade with the Spanish colony was not forgotten. Expeditions to

this end were sent up the Red River, the Kansas, the Platte, and the Arkansas. In 1739 the Mallet brothers reached and traded with Santa Fé. In the meantime the Missouri had been ascended to the vicinity of Bismarck, in the hope that its course would be found to turn toward New Mexico.

In the Northwest another series of expeditions, conducted by Vérendrye and his sons, had led to the erection of posts at Rainy Lake, Lake of the Woods, Lake Winnepeg, and Lake Manitoba, all stages of an advance in search of the Pacific. At last, in 1743, French exploration reached the mountain barrier, when the Vérendrye brothers saw the Big Horn range.

Thus New France had spread throughout the Mississippi basin; but while this expansion had been going on the valley of the Ohio was left unguarded, and at its sources the frontiersmen were gathering, stalwart foes of the wilderness and the Indian, ready to strike this attenuated line of trading posts in its center and cut New France apart. Let us turn to note the stages in the contests between the French and the English colonies.

Two primary elements of opposition are revealed in these wars, determining the form of the struggle and the points of attack: the rivalry over the fur trade on the part of the colonies that adjoined the interior water system of New France, and the contest for the control of the fisheries on the part of New England. Neither of these interests could call out the combined effort of the disunited English colonies, while they constituted the very life of New France.

It would be a mistake to look upon these wars as conscious efforts on the part of either the French or the English government to secure territory for agricultural occupation. On the part of the authorities the struggle was predominantly a contest for trade. Governor Spotswood, of Virginia, who had led a noteworthy expedition across the Blue Ridge in 1716, put the English view of the situation, four years later, when he wrote:

The danger which threatens these, His Majesty's plantations, from this new settlement is also very considerable, for by the conveniency of the lakes they do in a manner surround all the British plantations. They have it in their power by these lakes and the many rivers running into them and into the Mississippi to engross all the trade of the Indian nations which are now supplied from hence.

While there were permanent local reasons for collision between the French and English colonies, the wars which broke out were accompaniments of the European wars between the two rivals. When William of Orange and Louis XIV. engaged in the War of the Palatinate (1689-97) King William's War broke out in America. The aged Frontenac was recalled from his seven years' retirement and was given instructions to expel the English from Hudson Bay and to capture New York, thus cutting off the English line of trade that tapped the St. Lawrence and the Great Lakes. Neither of these measures was successful; the Iroquois proved an effective barrier between the French and the English, they formed connections with the Fox Indians in Wisconsin and thus interrupted the Fox and Wisconsin route to the Mississippi, and they cut off the northwestern tribes from the goods of the French. "They have powder and iron," complained an Ottawa deputy; "how can we sustain ourselves? Have compassion on us, and consider that it is no easy matter to kill men with clubs." New England sent a fleet under Phips and struck a blow for her fisheries by reducing Acadia, but failed to capture Quebec. Frontenac's successes consisted in such massacres as those at Schenectady and Salmon Falls, but above all in the campaigns that broke the power of the Iroquois.

The peace of Ryswick (1697) restored the conquests of both parties. But it was no more than a truce, for the War of the Spanish Succession was reflected in America by Queen Anne's War (1702-13). During the longer portion of this war peace existed between Canada and New York, because the French traders did not desire to arouse the Iroquois and interrupt the supply of English goods, carried by neutral Indians acting as middlemen. The stress of the

war fell on the frontiers of New England, were about 80,000, scattered through a continent and organized in the two provinces Canada and Louisiana. as at Wells, Casco, Deerfield, and Haverhill—attacks conducted with the purpose of attaching New England Indians to the French. In 1710 the English took the stronghold of Acadia (Port Royal) and the peace of Utrecht recognized England's possession of Hudson Bay, Acadia (Nova Scotia), and Newfoundland.

To preserve a hold on the fisheries France fortified Louisburg, on Cape Breton Island, and denied the limits claimed for Nova Scotia by the English. In the interior the years following the peace of Utrecht were occupied, as we have seen, by increasing the control over the strategic points for the fur trade and in expanding into the vast wilderness. When the War of the Austrian Succession came America was soon swept into it, under the name of King George's War (1744-48). Under the lead of New England Louisburg was taken and Canada threatened, but the treaty of Aix-la-Chapelle provided for the restoration of this defense of the fisheries to the French.

By this time the English traders had taken possession of the Ohio valley, and behind them was the comparatively compact and extensive population of the thirteen colonies. The frontiersmen were looking for land rather than for Indian trade, and the final struggle was at hand. What were the colonial traits of the two peoples that now fronted each other in this contest for the continent?

The English farmers and seamen stood for the ideals of political freedom and local self-government. They were implacable foes to the Indian and to the wilderness—a solid, substantial people, hewing out homes for their race. They lacked in picturesque elements, but what they took they held and reduced for the purposes of civilization. Acquiring industrial power and discipline in their narrow country between the Alleghany Mountains and the Atlantic, they now numbered something more than a million; their expansion was to be irresistible.

The French habitants and fur traders

The political life of New France was a modification of the France of the old *régime*. A centralized autocracy converging in the king was the form of their government. "Let every one speak for himself and no one for all," had commanded Colbert, when he forbade legislative organization for the colony. Local self-government did not exist; the seignior on his estate and the village priest and commandant looked after local concerns, subject to minute orders from the governor or the king's ministers. The latter officials did not hesitate to pass upon such petty details as the number of pickets to be placed in a stockade at Sault Ste. Marie, or to require the commandant to refrain from raising wheat, which the wise minister declared unfitted for that region! As in the Old World, French local government was directed by the authorities most remote from the locality.

By making the fur trade a monopoly the government hampered and harmed the vital industry of the colony, while the habitant was hedged in by irksome dues to the seignior, or lord of the estate, and the noblesse and the habitant were divided by sharp social lines. With the great authority and vigor of the clergy adding to these restraints it is not surprising that the free life of the forest fur trade increased the numbers of the *courreurs de bois* and the *voyageurs*, whose birch canoes skirted the clear waters of the Great Lakes or floated to the tune of the gay boating songs down the rivers of the West. Boon companions of the Indians, they ate and drank and sang and fought side by side with their savage brothers, married with them and took up their life. The gay, adaptable Frenchman was no wilderness conqueror. Said Duquesne to the Indians in 1754:

Are you ignorant of the difference between the king of England and the king of France? Go see the forts that our king has established, and you will see that you can still hunt under their very walls. They have been placed for your advantage in places which you frequent. The English, on the contrary, are no sooner in possession of a place

than the game is driven away. The forest falls before them as they advance, and the soil is laid bare, so that you can scarce find the wherewithal to erect a shelter for the night.

When George Washington came through the snows of December, 1753, to the trader-commandant at Fort Leboeuf, at the portage between the sources of the Ohio River and a tributary of Lake Erie, and in the name of the governor of Virginia demanded that the French withdraw from the valley of the Ohio, he was the herald of English civilization proclaiming war against the French ideals. He was the prophet of a new era for the West.

In the war that followed, the traders struggled to defend their trade. From the remote parts of the Northwest they led their Indians to the battles for the retention of the strategic trading points that they had seized. The campaigns centered about these key-points of the Indian trade. But at last on the Heights of Abraham the final act came in this great drama, and the keeping of the prairies and the plains, the mountains and the valleys of the continent passed forever from the French to the people of the English tongue.

When at the close of the Seven Years' War France yielded her territory on the North American continent to England and Spain, she left but faint evidences of her former possession. Of the French population of eighty thousand souls which had spread over the vast area less than fifteen thousand dwelt in the present territory of the United States. In the vicinity of Detroit were perhaps two thousand; Kaskaskia, Cahokia, and the outlying villages in the Illinois country included about as many more; while in Vincennes and the lesser posts of Indiana were nearly the same number. Soon after the war a considerable number of French settlers crossed the Mississippi into the province of Louisiana, then transferred by France to Spain, and thus insured the growth of the fur-trading village of St. Louis. The French whites at New Orleans and along the lower Mississippi may be reckoned at about seven thousand. This included some six or

seven hundred Acadians, who after their banishment by the English had found refuge along the bayous and on the prairies of the Attakapas and Opelousas¹ regions of Louisiana. Scattered through the northwestern woods were wandering French traders, who for the most part could claim a residence either in Canada or the villages already mentioned. Among the Indians there was growing up a considerable half-breed population, the offspring of the ubiquitous *voyageurs* and their Indian mates.

This was not a very substantial showing after a century of occupation. For all the daring, distant explorations of the gentry, for all the devoted wanderings of the missionaries, for all the forest traffic of the gay *voyageurs* along the western streams, there could be shown only a few lonely and deserted posts and little villages. Perhaps the most enduring evidence of the French dominion in the United States is found in the names upon the map.

At the time of its cession to Spain, in 1762, New Orleans contained about two thousand French settlers, and from its position and the character of its population it had precedence among these settlements. Already it had become the depot of trade for the Mississippi Valley with France and the West Indies, exporting indigo, deerskins, lumber, and naval stores. The villages of the interior were much alike. Agriculture struggled with the Indian trade for ascendancy. Along the village river front were the log houses, with their orchards and outlying buildings, while the farms ran back side by side from the river, in ribbon-like strips about two hundred feet wide and from two to six miles long.* In some villages the rules regarding the management of these farms, the regulations for plowing, planting, and harvesting, were made and administered by a village council; but the local commandants had the civil authority, while the priests served as mediators in disputes. Besides these fields there was the village commons, the collec-

* See American State Papers, "Public Lands," Vol. II., p. 166 (edition of 1834), for map of Cahokia. The farms vary in different villages.

tive property of the settlers, for wood and *régime* had no republican illusions, as Vergennes² showed in the negotiations over the treaty of peace, when he aimed to restrict our boundaries to the Alleghanies and desired to deprive us of the navigation of the Mississippi and of the fisheries. But with the people of France it was different, and the army officers imbibed revolutionary enthusiasm in their service here, and in their travels after the war, that had important influence in shaping the course of the French Revolution.

The men were picturesquely clothed in *capotes* and moccasins, with earrings and black queues. They drove their two-wheeled pony carts, plowed their fields with clumsy wooden-wheeled plows, fastened by rawhide harnesses to the oxen's horns, and lived a simple, careless life in their prairie homes. There were some rich men among them, such as the Kaskaskia farmer who owned eighty slaves.

But the fur trade constituted the most typical industry of the Frenchmen of the interior. Picturesque in gaudy turbans or betinseled hats, they manned the birch trading canoes in crews of eight, shipped their load of axes, guns, and powder, kegs of brandy, coarse cloths, and blankets, trinkets, and provisions, and started from the depots of trade to greet the Indians as they left for the hunting grounds in the fall. The paddles beat time to rollicking songs; every two miles they stopped for a three-minutes' smoke or "pipe." Carrying the canoe across the portages, and running the rapids, reckless of their soakings, they reached the lesser villages and divided the cargo into smaller craft to visit the numerous trading posts at the Indian villages or hunting grounds. It was a wild, free life, and the forest trade left its impression on Indian industrial life, as well as produced a trained body of boatmen, packmen, and guides for the later British and American traders and explorers in the far West. Many a town in the interior dates its annals from the advent of these Indian traders, whose posts became the nuclei of settlements.

The part played by France in American history in the years that followed the downfall of her colony was an important one. The American Revolution gave to her statesmen an opportunity for revenge upon England which they were not slow to embrace. But the treaty of alliance made with us in 1778 was designed to humble Great Britain and create a weak and dependent ally of France rather than to erect a powerful democracy. The government of the old

Lafayette's part in that struggle is well known. The Lameth³ brothers who served in Rochambeau's army also won distinction in the French Revolution. Charles sat in the States-General, was instrumental in the arrest of the king, and served as president of the Assembly; Alexander was also an eloquent member of the States-General. Brissot de Warville,⁴ whose American travels are well known, became the advocate of French war against Europe and drafted the declaration against England; and Volney, another sojourner here, was a member of Napoleon's senate.

It was natural, therefore, that the more democratic elements in America sympathized with the French in their European struggle that ensued. American politics were profoundly affected by this Old World duel. For nearly a quarter of a century the antagonisms of the friends of France and the friends of England were among the most important issues that shaped and kept in conflict the Democratic-Republican and Federalist parties.

In these formative years of our nation a portion of the French element in the United States played an important part. French Huguenots, whom Louis XIV.'s revocation of the Edict of Nantes had driven out, had scattered themselves among the colonies and now produced notable public men.

Among the leaders of Protestant French descent, in this era, were three presidents of the old Congress, Laurens, Boudinot, and Jay, the last named being also one of our ablest diplomats and first chief justice of the federal Supreme Court; Manigault, who loaned his great fortune to the revolu-

tionary cause in South Carolina; Marion, this fecund people and in part to the effort "the Swamp Fox"; Paul Revere, the "midnight messenger"; Sevier, the dashing Indian fighter, hero of King's Mountain, and governor of the state of Franklin;⁵ Faneuil, giver of the "cradle of liberty" to Boston; Freneau, the poet. Statesmen like Bayard, Bowdoin, and Gouverneur Morris (who gave the literary form to the Constitution of the United States) were of Huguenot descent. Perhaps the French blood in our diplomats, Jay, Bayard, and Olney, aided them to cope with European ambassadors. It is not without significance that in the veins of two of our greatest financiers and administrators, Hamilton and Gallatin, flowed French blood. The same French element was inherited by Longfellow and Whittier, Maury, of the signal service, Agassiz, the scientist, Presidents Tyler and Garfield, Chauncy M. Depew, Legare,⁶ Bishop Vincent, Gallaudet, and many others of note.

It is significant that the French Huguenots won their influence in our history not by acting as a separate people but by assimilating themselves to American life. They found themselves by losing themselves.

The French element in the United States at the present time embraces various groups. The French of Louisiana include the dwellers in and around the picturesque old capital of New Orleans—exotic among American cities with its French survivals, its dream of past commercial dominion, and its vision of future power; and the simple and ignorant Acadian farmers, continuing the primitive customs of the basin of Grand Pré, along the tranquil waters of the Têche, remote from the corroding touch of busy modern life. The *métis*, or half-breeds, also survivals of the old French days, are scattered in considerable numbers through the Northwest, as packmen, boatmen, and lumbermen.

But the most noteworthy French element in the United States at the present time consists in the French Canadians who began about twenty years ago to cross the border into this country. This movement was due in part to the expansive power of

of New England mill-owners to bring them as operatives. The result has been to introduce a new strain of French influence into this country. The United States census of 1890 reports 537,000 white persons having either one or both parents born in Canada and Newfoundland of French extraction. Leading French Canadians deny the correctness of this report, and, on the basis of church records, hold that it should be more than doubled.

The French Canadians are found in greatest numbers in the North Atlantic States and the North Central States. As a rule they are grouped in settlements of their own, aiming to preserve their race, language, customs, and religion.

So pronounced has been this tendency to resist assimilation, so rapid the growth of the French families, that some writers have expressed a fanciful apprehension lest these parochial French communities should connect with the Canadian network of French parishes and form a revived New France on the ruins of Anglo-Saxon New England. Recent studies of the increase of the French Canadians, however, seem to show that the check to population produced by heavy infant mortality overcomes their remarkable birth rate,* and that the tendency to naturalization is increasing. Nor does there seem any evidence that the French leaders desire to do more than to retain their race autonomy in the midst of the American peoples and under American government.

The last United States census also shows here a total population of French having one or both parents born in France amounting to 255,000. If we accept the census report, therefore, the combined French Canadian and French element proper in the United States is nearly 769,000, while Germany, that never had a colony in our territory, shows on the same basis a German element in America of over 6,800,000.

* Families of twenty children are not considered remarkable among the Canadian French. One of the recent prime ministers of Quebec was the twenty-fourth child of the family.

FLAVIA.

BY ANDRÉ THEURIET.

VIII.

FEVERISH or calm, the hours finally glide away. The one fixed for the signing of the contract struck in its turn, and it was with a violent beating of the heart that I accompanied my father to the younger Brocard's house.

We were the first to reach the factory, where Pelagia, the servant, in a new dress made for the occasion showed us into the parlor. This room, which was occupied on high days only, had been aired, scrubbed, and decorated since the evening before. The chairs of garnet-colored velvet stood with their coverings off in a half-circle about the fireplace, which was adorned with green plants. Near one of the windows an arm-chair, intended for Squire Bouchenot, the Ériseul lawyer, lorded it over a card-table covered with an embroidered woolen cloth, which was to be used as a place to sign the contract. The lithographs hung on the walls, representing scenes from one of Scott's novels, the alabaster clock, the vases of artificial flowers, the rug in the middle of the waxed floor which showed a colossal tiger crouching in the jungles, all the furnishings of the room, in short, had about them a ceremonious air which froze my heart. A shudder seized me at the thought of what was going to take place in that solemn parlor. Had Nicholas Brocard answered his brother's request in the affirmative? And if he had refused to advance the dower money what turn would things take? So far as I was concerned the solution, whatever it might be, could only bring vexation of mind. The weather was in harmony with my state of unrest. It had been pouring straight down since early in the morning, heavy black clouds were scudding over the sky, the wind was howling like a tempest, and you could hear it groaning in the chimney. This storm must have delayed the arrival of the guests.

Finally Numa appeared. Was it his frock coat and his black trowsers that made him look pale? His face seemed worn to me, his movements irritable and uneasy. With a nervous loquacity he begged us to excuse the ladies, who were completing their toilettes. But while he was making his verbose explanations a rustle of silks announced the approach of Madame Brocard and Flavia. They entered, Madame Lucia all in black watered silk, her daughter dressed in the light gray silk which I had already seen her wear the time she went to Sonilly.

While our parents were talking together I drew my friend aside and whispered in her ear:

"I have something for you—a ring, my betrothal gift. Swear to me that you will always keep it on your finger."

At the same time I slipped into her hand the little silver ring I had bought at Benoite-Vaux. She examined it and smiled.

"Thank you, James! It is very pretty!"

And still smiling she put it on her finger. Her face was radiant and her blue eyes shone like precious stones.

"If you only knew," she added, "how happy I am! Papa has made peace with his brother, mamma has been to call on my aunt, and Uncle Nicholas will come to-day and sign my contract!"

She was jubilant and she had a right to be, since all was now going as she could wish. Happiness made her even prettier than usual. In her egotistical joy she didn't even see how much I was suffering on account of her indifference. She hadn't taken my love seriously, and now she paid no attention to my sorrowful countenance. Even while she was talking to me she would turn her eyes toward the window and seemed to be on the watch.

At that moment a horse's trot was heard and the rolling of a carriage resounded on the cobblestones of the courtyard.

"There they are!" she cried, running to the window and raising a corner of the curtain.

The younger Brocard had rushed out to meet the Saint-Vannes. I could hear the new arrivals in the vestibule. They were taking off their rubber coats and were exclaiming over the bad state of the weather. Shortly afterward the door opened to admit the groom and his parents. M. Bouchenot, the Ériseul lawyer, appeared behind them with his legal papers.

Paul Saint-Vanne came forward, smiling and gallant, close buttoned in his new frock coat and carrying in his gloved hand—the gloves were pearl-gray in color—a large bouquet of Marshal Niel and Pride of Dijon roses. He bowed gayly to his future parents-in-law, bent obsequiously before my father, not quite so low before M. Bouchenot, and deigned to gratify me with a tap on the cheek. He then approached Flavia, presented his bouquet to her, and asked permission to kiss her, to which the cruel one acceded very willingly, blushing with pleasure. Then came the turn of the family, kisses, compliments, introductions, hand-shakes. You could hear nothing but honied words, felicitations, noisy outbursts of laughter. M. Saint-Vanne senior, alert, thin, cautious, preserved under the veneering of a rich tradesman the manners of a shrewd peasant. He had a face like a fox's, pliable and unctuous, with an assumed energy about him that still reflected the cajoling activity of an old real-estate dealer. Madame Saint-Vanne, fat, common, red-faced, too tight in her thick dress of changeable silk, looked like a stout farmer's wife dressed up in her Sunday clothes. After they had exhausted the round of complimentary formulas everybody sat down. The little lawyer, dressed in black with a white tie, settled himself in his armchair, drew from his bag the writings for the contract, and, spreading them on the table, cast at the company a comprehensive and questioning look which seemed to say: "Now we are done with idle words, suppose we come to the point!"

The younger Brocard doubtless read his

impatient glance that way, for he got up nervously and said:

"Lawyer Bouchenot, if the ladies and gentlemen here will permit, and if you consent, we will wait a little while yet. I expect my brother Nicholas, who is to sign the contract, and who can hardly delay much longer."

The lawyer bowed with a smile of consent. This smile after hovering over his thin lips was reflected like a ray of sunlight on the countenances of the three Saint-Vannes. Announcing Nicholas' presence at the contract could not fail indeed to please them. That unexpected intervention indicated that the two brothers had finally become reconciled with each other, and the news of this reconciliation sounded with the clear ring of silver in their ears. They saw in it an unlooked-for windfall. Each thought to himself: "If peace has been made Uncle Brocard will probably remember he is Flavia's godfather. If he has shown a desire to sign the contract it is perhaps because he wishes to place a noteworthy present among the wedding gifts."

"We shall be charmed to see M. Nicholas Brocard," said M. Saint-Vanne senior emphatically, passing the end of his tongue over his crafty lips.

They started the conversation up again with more vigor. Madame Lucia flattered Madame Saint-Vanne to the best of her ability. A little to one side Flavia and Paul coqueted in a low tone of voice, and the young man redoubled his obsequious attentions. My father discussed a question of law with the notary, and M. Saint-Vanne put insinuating questions to Numa Brocard, who answered absent-mindedly. You would have said he was sitting on a hundred needles. He was twisting about on his chair, while his eyes never left the folding door which led from the parlor to the anteroom. He seemed to be counting its very moldings.

Suddenly that door opened. Numa's pale face lighted up for a moment, then with the same quickness took on a disappointed expression, at the sight of Pelagia appearing with a letter in her hand.

"From M. Nicholas," she said to her master.

He had gotten up, and going toward the window he broke the seal of the letter. Pelagia discreetly withdrew.

My eyes remained fixed on poor Numa Brocard as he read, and the mere sight of his disconcerted countenance made me suspect that brother Nicholas' letter bore evil tidings to him. Madame Lucia also suspected it, for her lips had suddenly ceased to smile, and instead of answering Madame Saint-Vanne she was looking anxiously at her husband.

Numa, who had just finished reading the note, was making evident efforts to recover himself, and assuming an indifferent expression he said in a hoarse voice :

"We will not wait for my brother. He is ill and begs to be excused."

This acted like a wet blanket. The Saint-Vannes, whose mouths had been watering for a good fifteen minutes, showed that they were rather disappointed.

"Ah!" barked Saint-Vanne senior, "that's a pity!"

The little lawyer bit his pen and looked over his manuscript.

"In that case," he ventured, "there is no reason why I should not read the contract to the contracting parties, is there M. Brocard?"

"Whenever you please, M. Bouchenot," answered Numa.

The lawyer coughed a little, put his eyeglass on his stubby nose, and mumblingly began to run through the preambles of the writing, the family and Christian names of the contracting parties, those of the fathers and mothers of the bride and groom—"here appearing both to assist their children and to consider the gifts they propose to make to them on the occasion of their marriage." Then he passed to the groom's contribution to the common stock, which consisted of clothes, linen, jewels, firearms and hunting pistols, private library, and so on. Besides, in consideration of the projected union his parents would give to him a sum of forty thousand francs, payable on the day of the wedding.

"As I am in the habit of dealing above-board," broke in M. Saint-Vanne with a cunning smile and an apparent good humor, "here is the sum I have promised."

At the same time he took from his pocketbook a bunch of one thousand franc notes and placed it before the lawyer, asking him to verify the amount.

"Perfectly correct!" affirmed lawyer Bouchenot, after having moistened his thumb and counted the notes one by one.

"In that case," continued the former real-estate dealer, "put those blue rags in your pocket, my son; they are your dowry."

In saying this he cast a satisfied glance in the direction of the Brocards, as if to invite them to admire his squareness in business and imitate his example.

Numa and his wife had already understood the insidious signification of that style of "dealing aboveboard," and it seemed to me that they were rather annoyed by it. Madame Lucia still smiled vaguely, and her pale smile made to order resembled those whitish suns that foretell rain. The younger Brocard bit his lips and nervously drummed the back of his right hand with the fingers of his left. As for Paul he pocketed the bank notes, kissed his parents, and exhausted himself with expressions of gratitude.

After that *intermezzo* played so excellently by the Saint-Vannes silence was reestablished, and the lawyer, clearing his throat with a swallow of sugar and water, began once more his reading :

"The contribution of the bride consists in her clothes, linen, jewels, and household furnishings for her own personal use, the whole valued at five thousand francs. In consideration of the marriage——"

Up to that point Saint-Vanne senior had listened, thrown back in his armchair and complacently caressing his cheeks with the top of his cane. But at this place in the text he suddenly changed his position, bent forward his weasel-like head, leaned his chin on his hands, which were themselves resting on the ivory head of the cane, and darted keen looks at the lawyer, who continued :

"In consideration of the marriage M. Numa Brocard and Madame Brocard, *née* Des Encherins, declare that they jointly settle on Mlle. Flavia Brocard, their only daughter, as dowry, in advance of inheritance, a sum of fifty thousand francs consisting as follows: twenty thousand francs in cash, and thirty thousand francs in three per cent government bonds, of which the enumeration follows."

Lawyer Bouchenot raised his head. "If you will be so kind, M. Brocard, will you give me the details of the bonds, so that I may complete this part of my contract?"

Numa had grown as yellow as the legal documents in the lawyer's hands. He got up with a painful effort, turned toward the groom's family, and stammered out:

"I beg your pardon. I would like to modify that clause. Instead of a capital of thirty thousand francs in three per cents my wife and I pledge to pay to our daughter an annual life income of fifteen hundred francs, payable the 31st of December each year, which in fact amounts to the same thing."

Saint-Vanne senior was listening with an impassible air. As for Paul, his countenance underwent a change while Numa was formulating his amendment. His smile stiffened, his glance grew cold and hard, his shining round nose seemed to lengthen.

"Allow me," M. Saint-Vanne barked out suddenly. "Capital and income are not at all the same thing. The one is clear, certain, the other has a contingency about it that is always risky. We mustn't be afraid of expressing ourselves plainly in business matters. Well, what guarantee have we that the income will be faithfully paid?"

"I will give a mortgage on my factory," Numa answered.

"That's possible. But none the less this rather unexpected modification you surreptitiously introduce into the contract will change the position of the young people entirely. As for me I make my reservations, but as my son is the principal one concerned it is for him to state whether he accepts the new situation thus created."

"I think, father, as you do," replied young Paul. "I find that this change of plan is unfortunate."

Then he added in a coldly polite tone, speaking to Numa Brocard: "We have kept our promises, sir, I beg of you to keep yours."

"Come," said Saint-Vanne senior, with an air that was ostensibly conciliatory, "come, M. Brocard, be more reasonable. That isn't your last word?"

During this colloquy I was looking at Flavia. At first she hadn't appeared to understand anything about this business discussion. But when she noticed the coolness which took place in the manner of her betrothed, when she heard him address that insolent admonition to Numa, she grew pale and looked toward her mother with the glance of a wounded bird. This one already had had hard work to contain herself, her pride was so hurt. When she saw that Flavia was white and almost in a faint she could no longer control her nerves, and angrily rising she cried out:

"I do not intend that people shall haggle over my daughter in this way! Come, my child. That man is not worthy of you!"

At the same time she put her arm about Flavia, who was fairly choking with shame, and was about to lead her to the dining room.

"Ah! since you pitch it on that key, madame," Saint-Vanne senior answered with an ironical bow, "we are put at our ease and have nothing to do but go away. Your humble servant!"

The unhappy Numa, who saw the gulf widening, made one desperate effort: "M. Saint-Vanne, I beg of you be calm! Don't create a scandal!"

"If there is any scandal," answered the old real-estate dealer, "you will be responsible for it. Paul, give your mother your arm and let us go!"

The lawyer was knocking his writings about confusedly. My father had great difficulty in restraining Numa Brocard, who was beginning to inveigh against the two Saint-Vannes. As for me, crouched in my corner, astonished, with beating heart I was

beholding that stampede, and learning for the first time how a wretched question of money can modify opinions and instantaneously embitter temperaments. A few moments before these people were overflowing with sweetness for one another. Now they had nothing but rage in their glances and gall on their lips. The Saint-Vannes were angrily withdrawing, cursing their hosts, and the little lawyer, with his wrecked contract weighing down his heart, was following close after them. Madame Lucia had led Flavia into the room adjoining and Numa Brocard, becalmed in a chair, was swearing away like a heathen. My father was reasoning with him and questioning him in a low tone. In the courtyard you could hear the noise of a horse being hitched up, and the short, exasperated remarks of the Saint-Vannes. Then the snapping of a whip resounded, and the carriage rolled out into the street.

"Let them clear out! Pleasant journey!" grumbled Numa at first. But the rolling of the departing carriage almost immediately brought his thoughts back to the fatal results of the quarrel. He buried his head in his hands, groaning, "My poor Flavia! If you knew how tormented I am, M. du Condray!"

"James," said my father, "leave us alone to talk in quiet. Wait for me outside!"

A moment later I was entering the garden. The rain had just stopped. A timid ray of sunlight was stealing down between two heavy leaden clouds, and the thousands of drops trembling on the foliage of the trees were sparkling in its beam. The whole orchard seemed to be weeping over Flavia's mishap. So far as I was concerned I did not feel particularly cast down over the outcome. I was ashamed of my hard-heartedness, to be sure, and reproached myself for it, but it was impossible for me not to experience an inward relief in thinking that we had got rid of that trickster of a Saint-Vanne.

I now looked up at Flavia's window in the second story with a renewed hope. It had staid open, and one of the curtains stirred by the wind was hanging out. Sud-

denly I saw a hand draw in the curtain and shut the window. I concluded from this that the young girl had gone up to her room in order to weep there in quiet. I thought of the anguish that must overwhelm her, and my egotistical joy was changed into an affectionate compassion. I now desired to be near her and mingle my tears with hers. Overcome with restlessness I returned to the kitchen, which was still blazing with the preparations for the dinner ordered for six o'clock. An extra cook was bustling about in front of the ovens. One woman hired by the day was dressing chickens, another was hashing up seasoning. While I was prowling around the dresser Madame Lucia came down from the next story. She was prey to such keen emotion that she paid no attention to me. With a wandering gaze she surveyed the busy servants, the fowls ready for the spit, and then in a shrill voice she cried out: "Put out the fire at once and set all that in the pantry. The dinner is put off!"

She returned to the parlor, where Numa was still shut up with my father. I profited by this to slip into the stairway and go up to Flavia's room. I pushed the door open timidly. She didn't even hear me.

Still dressed in her best dress, seated before her worktable, her face hidden in her hands, she seemed turned to stone. She wasn't even crying. Her dry eyes had a strange fixedness about them. I stole to her feet and gently murmured, "Flavia!"

She looked at me, and pushing me away with a fierce gesture said in low tones, "Leave me! I want to be left alone!"

But I was not rebuffed.

"Flavia," I insisted, "do not be so distressed! I am left, I, and I will love you always!"

A sad smile moved convulsively over her lips and her hand rested on my shoulder.

"My poor boy," she sighed, "you don't know how wretched I am! I have no luck in anything. Do you remember the day we went to the fountain of Benoite-Vaux? I threw a pin into the spring and it swam. That signified that I should not succeed in anything."

While speaking in a broken voice she was wringing her hands. Her eyes fell on the ring Paul Saint-Vanne had given her the day of the *entrée*—a gold ring with a pearl.

“Ah!” she continued, “I would like to throw this ring into the water too. I’m sure it would sink straight down.”

She tore the ring from her finger. She was about to do the same with my little silver ring, but I seized both her hands.

“No, no!” I cried, “keep my ring! I shall never forsake you, not I, and when I am rich I will give you another, much handsomer than his.”

The betrothal ring had rolled onto the table, and the white pearl was showing iris hues under a pale ray of sunlight coming in through the window. Flavia looked at it a moment longer, then with an angry gesture sent it flying to the floor. Her eyes filled with tears and she broke out into sobs. Tears are contagious. Mine did not delay to flow. Tenderly I put my head on her knees and we wept together for a long time in the quiet room.

IX.

NEVERTHELESS, in the midst of the emotions of that private tragedy, in the midst of these scenes of love and grief, the days flowed by like a muddy stream through the gratings of a reservoir. Chânois wood was taking on its autumn tints, and September, drawing to its close, was summoning my father back to his bench and me to my school. Scolastique was already busy with packing supplies and our departure had been fixed for the first Monday in October.

I was to say farewell to the Brocards on Sunday. But before parting from Flavia for a whole winter I wished to give her a symbolical witness of my affection by carrying to her the last forest flowers. Very early in the morning, then, I went off through the woods of Benoite-Vaux in quest of the rare autumnal plants that were still blooming in them. I gathered those lilac scabrous flowers that are called “widow flowers,” those mauve “watchers” that

abound in our meadows, announcing the cold days and long evenings. I added some pale meadowsweets and violet asters to them. Then having exhausted October’s scanty flora I enlarged my sheaf with tufts of clematis, the reddening tops of oak shoots, spindlewood branches, privets, and blackthorns with red or black berries. My bouquet, thus made up, with its somber shades, verging from pale lilac to violet blue, and its tangled branches had a melancholy, depressed, and mourning air about it in perfect harmony with the season and the state of our minds.

On entering the factory I came upon my friend on the steps, just returning from low mass. Since the breaking of her engagement she had not dared to risk herself at high mass. She led me to her room, put her prayer-book down, took off her hat, and turning toward me said, faintly smiling:

“Well, well! you must have been running about the woods since cock-crow to get together all those!”

She had grown a little pale, but her face had a calmness about it that deceived me. Children, accustomed as they are to noisy manifestations of their joy or sorrow, have no idea of grief hidden under a mask of indifference. I thought her already half consoled, and answered:

“I am going away to-morrow morning and wished to bring you, for my last visit, a bouquet of my own way of thinking. It is not so handsome as those you used to get from Sonilly, but it will last longer.”

A cloud passed over Flavia’s eyes; she bit her lips and broke in severely:

“Keep still! Never speak to me about that!”

Her bosom heaved as though she were stifling a sob. She silently took up my bunch of flowers, looked at it absent-mindedly, and added:

“Thanks! That is a genuine autumn bouquet. It smells of fall. We will put it in water.”

The bunch was so large that it couldn’t get into a vase, and we were obliged to put it in the water-pitcher, a fact that mortified me very much, for I found that prosaic

lodging hardly worthy of my bouquet. Flavia had seated herself near the window. Her idle hands were mechanically toying with the prayer-book on her worktable, and without uttering a word we were both listening to the bells that were ringing the second summons to high mass. Their droning voices recalled that fine Palm Sunday to me when I had been so happy following the service in Flavia's book. I know not what memories or what regrets these same bells awoke in her heart, but she remained thoughtful, and her gaze seemed to wander a hundred leagues away. Suddenly she shook her head, and with an affected solicitude spoke to me once more :

" So you are going back to school again to-morrow ? I hope you will work hard, James ? "

" Oh, yes, Flavia, I am going to hurry up to learn all that is necessary in order to become a man. I wish I were six or seven years older ! "

" Why are you in such a hurry, I wonder ? "

Her question shocked me. " Why ? Why, so as to marry you, Flavia ! "

" Oh," she answered with a sarcastic smile, " by that time I shall be an old maid."

" You will always be young and always beautiful ! " I passionately cried.

" No, I shall be good for nothing but to enter a convent, if indeed they will still be willing to let me in."

Was it the flowers of my autumn bouquet that poured out upon us a languorous influence with their melancholy odors ? An atmosphere of sadness and depression settled down upon us up to the very end of that farewell call. Vainly did I cast about for new subjects of conversation. Flavia would return nothing but vague replies. Our talk dragged itself out wretchedly. Finally I got up, kissed my silent friend, then went to take leave of her parents. The next morning my father, Scolastique, and myself set out for Villotte.

I took up my classical studies again with ardor. I had entered the third form, and wished to keep my word of working hard in order to quickly attain my bachelor's degree and become a man. In the meantime

I was translating Virgil's Georgics and my teacher, M. Dordelu, declared that he was very well satisfied with my progress.

October quickly passed. Then November came with its brilliant frosty mornings, its clear cold nights, when the troops of marriageable girls would sing Saint Catherine's praises from door to door. I was tranquilly enjoying the delights of winter, slides in the street gutters, luncheons at the chestnut vender's, the celebrations that precede the holiday season. One single black spot spoiled all this : we were without news from the Brocards and Flavia. Toward Saint Nicholas' Day (December 10), the snow fell thick and fast, lining roof and trees with its fleecy ermine. Traveling soon became difficult, and we passed our evenings shut up within the house, near the hearth-fire.

One evening some days before Christmas my father and I had gone into the study after supper. The stove was roaring. On one side of the table my father was reading his newspaper, in his gray flannel dressing-gown. I, on the other side, my nose in my Virgil or my dictionary, was translating the episode of the shepherd Aristæus. I had reached the passage where Orpheus was lamenting Eurydice "like to a nightingale mourning over the loss of her young that a cruel husbandman has borne away from the nest." While translating I was comparing my fate to that of the Greek singer. Had I not lost her whom I loved ? Was I not as far from her as Orpheus was from Eurydice ? It seemed to me that the two feet of snow which stretched away on every side separated me forever from Flavia. I was thinking of the sorrows of my dear one ; I could see her shut up in her room with its frost-flowered windows, and I was exclaiming mentally with the poet, "*Ah ! miseram Eurydicem !*" Suddenly there was a violent ringing at the street door.

" Who the deuce can be coming here in such weather ? " muttered my father.

We could hear in the vestibule the noise of heavy feet and astonished exclamations. Then Scolastique opened the door of the room, pushing in front of her an indistinct figure of a human being that immediately

started out with many profound excuses. The visitor was lost in a woolen cloak that had two capes, like those of the shepherds in our country. His cap of rabbit skin, with its ear-muffs pulled down and meeting under the chin, hardly allowed a glimpse of a reddened nose and two lips chapped by the cold.

"Go ahead, Coco!" cried Scolastique.

In fact it was Coco, our farmhand, benumbed by the cold outside and at the same time suffocated by the hot air of the study.

"What! is that you, Coco?" asked my father.

"I myself in person," the peasant answered, slowly divesting himself of his cap and cloak. "Good evening to you M. du Condray and good evening to the company! I reach you in very vile weather. It took me more than seven hours to come in my wagon from Ériseul to Villotte. I had two quintals of wheat to deliver at Marbot's mill, and I had said to myself, 'It won't do, you must shake yourself!' And besides we had killed some pigs for Christmas and I thought to myself, 'I'm going to profit by the occasion to carry some pig's meat to M. du Condray.' And here I am!"

"Thank you for your kindness, Coco," my father answered. "But you must be hungry. Scolastique will get you some supper. In the meantime warm yourself and tell us about your family."

"You are very good. Everybody at our house is in good condition. Our Melia works like a horse, as usual."

"And at Numa Brocard's?"

"Alas," sighed Coco, "things at the factory are not going on well at all!"

While expressing himself in his Verdun dialect Coco lowered his voice. His under lip stuck out with an air of mystery about it and wrinkles gathered around his little shrewd eyes, while his old hands, cracked and hardened with tilling the ground, stretched their benumbed fingers toward the porcelain stove.

At hearing him speak of the factory I had raised my head to listen.

"You see, M. du Condray," he continued, "Mlle. Flavia's engagement that was

broken turned out to be a very bad affair. People wanted to know the why and wherefore of the separation, the Saint-Vannes tattled, and the rumor went abroad that M. Brocard had not been able to do as he had agreed to. Then the creditors of the factory came out of their holes, as many in number as snails after a rain. The sheriffs took a hand in it, notes went to protest, and there is talk of a voluntary bankruptcy. Poor M. Brocard is going daft over it. When he knew I was going to Villotte he came to our house at nightfall and gave me a note for you."

Whereupon Coco drew a crumpled letter from the depths of his jacket pocket. My father took it, tore open the envelope, and read it, standing near the lamp. With a heart bowed down by these evil tidings I curiously fixed my eyes on my father's face, in order to divine by it the contents of the letter. But the habit of his judicial functions had given to my father a mask of impassibility. He did not move an eyelid, and when he had finished reading calmly put the letter down under his eye-glasses. At that instant Scolastique came and announced that Coco's supper was ready, and he followed her into the kitchen.

When we were alone my father paced the room two or three times meditatively, rubbing his nose between his thumb and forefinger. Then he addressed me abruptly:

"Ha! James, it is Sunday to-morrow, and Tuesday will be Christmas. Didn't you say you had a vacation till Wednesday?"

"Yes, sir."

"Do you think yourself strong enough to brave the snow and go with me to Ériseul? We will leave to-morrow in Coco's wagon."

I accepted enthusiastically, and the next day, well wrapped in our cloaks, with a bottle of hot water under our feet and a soft wool blanket over our knees, we were rolling along the Verdun road.

It had frozen hard during the night and the snow creaked under our wheels. Before us the plain stretched out as far as we could see, dazzling, slightly tinted by the morning sun. All was white—woods, fields, villages. The sound of the Sabbath bells, deadened

by the layers of snow on them, had in it something even more restful than usual. The plain was calm, deserted. Flights of crows alone were wheeling in the milky sky. This silence of the country affected us. We exchanged but few words and remained absorbed in our reflections. I was thinking of Numa's discomfiture and the sad Christmas that was coming to poor Flavia. I was grateful to my father for his happy thought of taking me to Ériseul, and I promised myself I would lavish the most consoling caresses on my friend. Coco's horse wasn't a good roadster. We were obliged to stop at Rumont to lunch and let him rest, so that it was night before we reached our journey's end. As nothing had been got ready at Chèvre-Chêne to receive us we slept at our farmhand's house, who lodged us as well as he could, and on Monday morning my father and I started out for the factory.

The Numa Brocards were about finishing their morning cups of coffee in the dining room, where a feeble fire was burning. We were not expected, and our arrival was greeted by an outburst of tender surprise. Numa Brocard, whom I found singularly broken, threw himself into my father's arms. Madame Lucia, always haunted by her mania for decorum and her vain preoccupation of remaining a Des Encherins to the bitter end, excused herself fulsomely for showing herself in her wrapper. As to Flavia she seemed to me to be deeply touched by this sign of sympathy, and I saw her blue eyes fill with tears. When the first welcome was over my father went and shut himself up with Numa in his office in order to talk with him more unrestrainedly. As it had been agreed upon that we should take our dinner and supper at the factory Madame Brocard claimed Flavia's assistance in making the necessary culinary preparations, and I was given leave of absence up to noon. I should have preferred to pass my forenoon alone with my friend, but I understood I would bother mother and daughter and I decided to go and prowl around out of doors.

I had not taken ten steps along the water-course—which was hardly coursing on that

morning, since it was imprisoned under a transparent layer of ice—when I received a snowball in the back. Turning suddenly around I saw Tintin Brocard coming out of his house. His squirrel-like head was buried in a fur cap, and he was sticking his wet hands into his mittens made of rabbit's skin.

"Hello, Jim!" cried he to me. "Are you coming with me to the Fosse-des-Dames? The whole meadow is frozen over and we will have some fine sliding."

I accepted all the more willingly because I knew he was a gossip and I hoped to learn from him what Nicholas Brocard's attitude now was toward his unfortunate brother. And indeed my hope was not in vain.

"You have come to pass the holidays at Ériseul," he began, "and you are going to celebrate Christmas with your sweetheart Flavia, eh? Every one to his taste. My opinion is that you won't be too gay at Numa's house. They are not in the way of laughing just now! People say that they will be attached this week. If you had a good scent you would rather come and join in the spread at our house. We will go in a crowd to midnight mass, and after that we will eat turkey stuffed with chestnuts."

"Thanks," I answered, straightening up. "I will remain with my friends, the Brocards. If they are in trouble that's no reason why one should turn his back on them. Your father himself should be less hard toward his brother now."

"Papa says that you can't pass your time in fishing out people who throw themselves into the water wilfully."

"Yes, he prefers to let them drown. It is cheaper!"

I was angry with Tintin's parents, and I had a good mind to leave him on the spot. But the sight of the Fosse-des-Dames meadows, all swarming with urchins sliding on the ice, put a damper on my resentment. During the November rains the water had overflowed, and freezing weather having suddenly come the meadow had been turned into a vast field of ice smooth as a mirror. All the children of the village were playing on it, some with sleds, others sliding, squat

down on their wooden shoes. A few big boys were skating. You could see them spin along, bent forward, and whirl round and round on the frozen surface. My rancor did not hold out against such a pleasing temptation. I rushed along after Tintin over a slide that extended to the very end of the meadow. The joy of flying like an arrow over the ice dissipated my sorrow for the moment, and in that amusement which you can hardly resist when you are fourteen years old I forgot the passing of the hours. The midday angelus surprised us, intoxicated with motion.

"Cracky!" cried Tintin, "I must go. We have company at home. Paul Saint-Vanne takes dinner with us."

"Paul Saint-Vanne!" I stammered chok-

"You have asked him to dinner in spite of the insult he offered to your uncle Numa?"

"Does that surprise you? Because he wouldn't marry Flavia? Well, supposing he wouldn't. That's no reason why we should put him out of our house."

"By no means! On the contrary, he will perhaps marry your Celenia."

"Why not?" answered Tintin jeeringly. "Celenia is as good as Flavia, and in taking her M. Paul would not at least run the risk of marrying a penniless wife."

"Get out!" I shouted in a rage. "I am disgusted with your Saint-Vanne, and with you too!"

This time I left him for good, and went back to Numa Brocard's greatly enraged.

(*To be concluded.*)

THE GRAPE INDUSTRY.

BY ROBERT LEW SEYMOUR.

IN all the history of grape culture its highest perfection is said to obtain in the Persian Empire. The earliest mention we find is in its cultivation by the Romans, while biblical history tells us of the great interest Noah took in planting and caring for a vineyard. In early times vine culture flourished in China, but with the advance of Mohammedanism it was prohibited by law. The product of the grape was everywhere recognized as a part of Christianity; this was caused largely by the indorsement it received from missionaries everywhere.

Vine culture was first attempted in New England and later in Florida in about 1525, but met with little or no success. An attempt on a large scale was then made in Virginia. Foreigners skilled in the culture and care of grapes were brought to make success certain, but nothing but failure was the result. In 1680 William Penn made an unsuccessful attempt to establish a vineyard near Philadelphia.

The first real success of any importance was in 1835, when one Major Adlum, of

Washington, D. C., obtained most excellent results in the cultivation of the now celebrated Catawba. Nicholas Longworth of Cincinnati was an enthusiast on the subject and through his industry from 1858 to 1867 some 2,000 acres were planted, but the work was done in a hasty manner and failure set in at many points, and it was demonstrated that the time and conditions for the general culture of the grape had not arrived.

The chief difficulty which the growers of this period seemed to encounter was that the quality of grapes grown would not produce a wine of good enough quality to obtain for it a ready sale. The cultivation therefore gravitated from one locality to another until at the present time the best grapes—those from which the best by-products come, and those which receive the careful attention of the grower—come from what is known as the northern grape belt of the United States. This belt lies close to the Great Lakes and extends in what would properly be called a shore line from Lake Michigan to Lake Erie. The growers ex-

perience abundant success in this region. The soil is unusually adapted, and from the fact that no early frosts are encountered to blight the fruit we find the shores of the lakes in this belt dotted with immense vineyards from one end to the other, some large and some small, all producing a quality of grape unexcelled in any part of the country.

The cultivation of the vine is indeed of the utmost importance, requiring as it does a high and prolonged summer temperature to produce a hardy, thrifty crop.

Diseases peculiar to the grape are numerous, affecting the fruit, the stem, and the leaves. The character of these is due more or less to conditions under which culture is attempted, such as improper drainage, or unusual cold or wet weather. Among those most common we find "blight," "dropsy," "cancer," and since 1845 there have been several epidemics of what is known as "mildew." The principal destruction caused by this particular disease was in 1852, when it attacked the vineyards on the island of Madeira, and such havoc did it bring about that we may say that since then the wine trade of Madeira has been practically extinct. At this same time the disease ravaged the vineyards of France and Germany to a fearful extent.

The disease itself is the development of a fungus parasite covering the leaves as well as the grapes with a network of white beaded fibers. Growth is stopped and decay follows. The most common remedy is to dust the vines with flowers of sulphur. Various other diseases exhibit themselves from time to time, some of which require and receive prompt and energetic treatment.

The Michigan and Ohio grapes are first on the market and are distributed chiefly in the South and West. Those coming from the Chautauqua and Brocton districts are given a little more time to ripen, and when they come on the market they are as near perfect in quality and flavor as is possible to obtain. In and about Westfield, Ripley, Brocton, and Dunkirk immense vineyards stretch far and away over the gradual slope of the hills toward the shores of Lake Erie—some 25,000 acres in all.

The long straight rows, climbing the four-foot trellises until they cover them completely with green foliage, and running down it would seem almost into the waters of Lake Erie, present a picture that any artist might well try to copy.

The vines root easily. This is done usually by cuttings, taking two to three buds each from the previous year's stocks. Seedlings are grown in order that new varieties may be brought out. The soil best adapted is a rich, sandy loam, carrying with it mineral plant-food, such as potash. This last is especially desirable as it strengthens the vine life against disease and insects.

The management of the vineyard is an interesting study and one which to be successful requires technical knowledge. In the large vineyards, as a rule, the owner himself gives personal supervision to every detail; sometimes a manager or overseer performs these duties. One of the largest growers in this section tells me that the most successful grower is the foreigner who with his family of eight or ten comes and leases or buys twenty-five or fifty acres of land, each member of the family having his or her part in the work to perform from spring until picking time, while the winter is devoted to the making of the baskets. Thus no outside expenditure is incurred and when the grapes are sold the proceeds return to the family as the profit on the individual labor of each member—quite in contrast with the large owner who is compelled to hire help to do each little thing, in addition to buying his baskets.

The Concord grape is the only variety of any consequence raised in this region, and some idea of the magnitude of the business carried on may be had when it is known that the shipments this year from Chautauqua County alone will amount to 3,500 car loads, 3,000 baskets of ten pounds each in each car. These are taken from the grower by some one of the numerous growers' associations, whose business it is to find a market. Strange as it may seem it is nevertheless true that three fourths of them go to points west of Chicago, while the other one fourth travels eastward.

The making of baskets is an important item. Many factories are employed. The price ranges from two to two and a half cents per basket; thus the grower who would find his business in any way profitable must in addition to the cost of the basket realize at least one cent per pound for his grapes, while to-day it is a common thing to find a ten-pound basket on the retail market slow sale at ten cents. Thus we find that the utmost care must be taken in the management of a vineyard to make it profitable.

One of the largest industries connected with the growing of grapes is that of wine-making. Several large wine cellars are located in the Chautauqua grape belt, the most notable of which is at Brocton. Here large quantities of grapes are annually grown and used for this purpose. In addition to unfermented wine two principal kinds of light fermented wine are made, namely, Port and Catawba.

In making fermented wine the pure grape juice is subjected to radical changes. The technical name of the juice is "must." It consists of water holding in solution grape sugar, gum dextrine, fat, wax, albumen, and gluten, also tartaric acid and several like earth products. As soon as the "must" passes from the wine-press fermentation begins. This usually takes from three to four days. Before quite finished a general stirring-up process takes place to re-excite

the great liquid mass. At the end of three weeks it gradually settles and clears and sediment forms at the bottom. It is then removed to another place and what is called slow fermentation begins. The sugar is gradually converted into alcohol and carbon dioxide. This is done several times in order to get rid of the sediment, until finally it is transferred to casks or barrels.

The Brocton cellars contain much wine which has "age"; this is considered the best and that which obtains the most ready sale. It is mostly stored in wood, which permits the water to evaporate and the other constituent parts to materially increase. The evaporation of the water and the adding of more wine increases very largely the quantity of tartaric acid.

The wine from this district retails at from forty cents to sixty cents per quart.

From the middle to the last of September is grape-picking time. Young girls mostly are employed, hundreds of them coming from miles around to engage in the work. The evenings are passed by all joining in social amusements, until the onlooker wonders if he is not in attendance upon a mammoth prolonged old-fashioned husking bee. However, employment is given to many, the grapes have all been gathered, all have had a good time, and the pickers depart for home with sufficient to buy a new Sunday dress and to live in hopeful anticipation of the next year's grape-picking time.

THE RIVER.

BY JANET REMINGTON.

WHEN the river reaches the sea, all's well;
 It matters little then
 That its course is narrow, with barren banks
 That of no beauties tell.

 It reaches the sea, and the end is vast—
 Full life forevermore;
 Exulting it joins in the life of the sea,
 And this is the song it sings to thee:
 "When I reach the sea, all's well at last,
 For the end crowns all—and the end is vast."



From the painting by Gabriel Max.

See page 344.

MADONNA AND CHILD.



From the painting by Raphael.

The Pitti Gallery, Florence.

THE MADONNA DELLA SEDIA.



From the painting by Hugo Vogel.

MADONNA AND CHILD.



From the painting by Perugino.

The Louvre, Paris.

MADONNA AND CHILD WITH SAINTS.



From the painting by Carl Müller.

THE MADONNA OF THE GROTTO.



From the painting by Giulio Romano.

The Dresden Gallery.

HEAD OF MADONNA.



From the painting by C. Froschl.

MADONNA AND CHILD.



From the painting by Raphael.

The Dresden Gallery.

THE MADONNA DI SAN SISTO.

IRWIN RUSSELL, THE SOUTHERN HUMORIST

BY W. M. BASKERVILL, A.M., PH.D. (LEIPSIC).

PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE IN VANDERBILT UNIVERSITY.

A YOUNG Marylander, a stripling just from college, was dreaming dreams from which he was awakened by the guns of Sumter. One sleepless night in April, 1861, he wrote the poem "My Maryland," which may not inaptly be called the first note of the new southern literature—"new in strength, new in depth, new in the largest elements of beauty and truth." He that had ears to hear might have heard in the booming of those guns not only the signal for a gigantic contest but also the proclamation of the passing away of the old order and along with it the wax-flowery, amateurish, and sentimental race of southern writers.

But first should come the terrible experiences of a mighty conflict, in which the soul of the people was to be brought out, through struggles, passions, partings, heroism, love, death—all effective in the production of genuine feeling and the development of real character. While the battles were being fought in the homes of the southerners their poets sent forth, now a stirring martial lyric, now a humorous song or poem recounting the trials and hardships of camp, hospital, and prison life, these becoming ever more and more intermingled with dirges—for Jackson, for Albert Sidney Johnston, for Stuart, for Ashby, and finally for the "Conquered Banner." But in all of these there was no trace of artificiality, no sign of mawkish sentimentality. They were surcharged with deep, genuine, sincere feeling; they were instinct with life. In this respect the war poetry laid the foundation for the new literature.

Accompanying the return to reality was a social earthquake, which laid bare the rich literary deposits in which the South abounded. As one of the best of the new school has said, "Never in the history of

this country has there been a generation of writers who came into such an inheritance of material as has fallen to these younger writers of the South." Under the new order southern life and manners were for the first time open to a full and free report and criticism.

It is noticeable that in the racy, humorous writings of Longstreet, Thompson, Meek, and others—sketches which contained the elements of real life—the negro is conspicuous for his absence. At that time there was enough and to spare written about him by way of defense, vindication, or apology, but to use him as art material seemed to be far from the thoughts of southern writers. After the war, however, the one subject which hitherto could have been treated with least freedom became the most prolific theme of the new writers.

The literature of the New South had for its cardinal principles good will and sympathy. Its aims were to cement bonds of good fellowship between the sections, to depict the negro according to his real character, and to exhibit to the world the true relations which existed between master and slave.

Irwin Russell was among the first—if not the very first—of southern writers to appreciate the literary possibilities of the negro character and of the unique relations existing between the two races before the war, and was among the first to develop them, says Joel Chandler Harris.

He was born in Port Gibson, Miss., June 3, 1853—the same year in which the author of "Marse Chan" first saw the light in Virginia. His father, Dr. William McNab Russell, had left his native state of Ohio in early manhood and moved to Mississippi to engage in the practice of medicine, becoming in a short time very success-

ful. But in 1853 he transferred his family and home to St. Louis, Mo., where he resided until the breaking out of the Civil War. Then he returned to Port Gibson, to cast in his lot with the Confederacy; for like almost every northerner that had made his home in the South he was an ardent sympathizer with this section.

While in St. Louis Irwin had doubtless been put to school, for he was a remarkably precocious boy. At any rate, after the war he was sent back to this city to be placed in the St. Louis University, which was under the charge of the Jesuit fathers, and from which he was graduated in 1869 with high credit. At college he was studious and gave evidence of real ability, his talents being more particularly shown in the line of higher mathematics.

After graduation he returned to Mississippi, read law, and by a special act of the legislature he was admitted to the bar at the age of nineteen. He practiced for a while and became specially proficient in conveyancing, which is said to require very exact technical knowledge. But one of his peculiar tastes and disposition could hardly be expected to confine himself to the daily routine and drudgery of a law office. He was inclined to diversions; one, for example, was the printer's trade, which he learned so thoroughly as to become a dainty compositor, and in time he grew to be critically fond of old prints and black-letter volumes—a real connoisseur, recognizing at a glance the various types used in bookmaking. He delighted to pick up odd volumes of the old dramatists and took special pride in possessing one of the oldest copies of *Wycherley* in existence. He was also given to roving, and like Robert Louis Stevenson he might have been known and pointed out for the pattern of an idler.

Abundant fields for observation and for the study of character were offered to his inner eye, although the outer ones were shut in by blindness and near-sightedness. (He had when a child lost the sight of one eye by the point of a penknife and was near-sighted in the other.) The grotesque appealed to him most strongly, and as

he had acquired facility in drawing he made humorous and fantastic sketches on scraps of paper, old envelopes, or whatever was at hand, as material for future use. His skill in caricature reminded his friends not a little of Thackeray. Love of nature was in him a passion, and a splendid sunset, a gorgeous southern forest, or other natural scenes he keenly enjoyed and beautifully described. In him was found the exquisite delicacy of organism so frequently seen in modern poets, which vibrated to every appeal.

At some time or other Irwin Russell must have had a rarely sympathetic companion or guide in literary study. Was it one of the Jesuit fathers, or his own father, "who was idolized by the son"? We know not. But his extreme nicety in the use of language, his quick and retentive ear for dialect, his ability to imitate almost perfectly the poets, and his deep reading in literature for one of his age were all remarkable and gave evidence of careful training and study. He was another example of that rare union of bright mind with frail body through which the keenest appreciation and the most exquisite sensibility are developed.

At times, too, he was capable of pains-taking application and ardent devotion to study. He made a close study of Chaucer and "Percy's Reliques," and the old English dramatists were his constant companions—the sources of never-failing enjoyment. He caught the tones of Herrick's or Thackeray's ballads with equal ease, greatly admired Byron, and was powerfully influenced by Shelley. In his correspondence there was here an echo of Carlyle, there of Thackeray or some other master. Though his reading was confined mainly to English literature he knew Molière's dramas, even wishing to translate "Tartuffe" and "Le Misanthrope," and took the keenest delight in Rabelais, whose wit, sarcasm, and satiric exaggeration he longed to apply to the follies and deformities of more modern life. "He literally, as he somewhere says, had the best parts of Rabelais by heart."

But his chief favorite was Burns, whose influences are everywhere visible. "Christ-

mas Night in the Quarters" reminds us strongly now of "The Jolly Beggars," now of "Tam O'Shanter." His imitation of Burns' "Epistles" is so perfect that we could easily believe that the Scottish bard wrote the following stanzas:

The wold, they say, is gettin' auld;
Yet in her bosom, I've been tauld,
A burnin', youthful heart's installed—
I dinna ken—
But sure her face seems freezin' cauld
To some puir men.

In summer, though the sun may shine,
Aye still the winter's cauld is mine—
But what o' that? The manly pine
Endures the storm!
Ae spark o' poesy divine
Will keep me warm.

In almost boyish *abandon* he says, "Burns is my idol. He seems to me the greatest man that ever God created—beside whom all other poets are utterly insignificant. In fact my feelings in this regard are precisely equivalent to those of the old Scotchman mentioned in 'Library Notes,' who was consoled in the hour of death by the thought that he should see Burns."

For the writing of negro dialect and the delineation of negro character Irwin Russell had the gift of genius and all the advantages of opportunity. As he himself said, "I have lived long among the negroes (as also long enough away from them to appreciate their peculiarities); understand their character, disposition, language, customs, and habits; have studied them, have them continually before me." But with him dialect was a second consideration. He used it as did Shakespeare in "King Lear," as did Fielding in "Joseph Andrews," as did Scott, Thackeray, George Eliot, and all the great masters—as the only natural medium for the presentation of certain kinds of character. In another garb they would be masquerading. As the author of "Uncle Remus" has aptly said, "The dialect is not always the best—it is often carelessly written—but the negro is there, the old-fashioned, unadulterated negro, who is still dear to the southern heart. I do not know where could be found to-day a happier or a more perfect representation of negro character."

Not the least important of the shaping influences which contributed to this result is sympathetically suggested in "Befo' de War," by "One Mourner," "Wha's sorry Marse Irwin's dead":

He couldn' 'a' talked so nachal
'Bout niggers in sorrow an' joy,
Widouten he had a black mammy
To sing to him 'long ez a boy.

But his chief title to our consideration is originality. As Mr. Page has said, "He laid bare a lead in which others have since discovered further treasures." Like many another original discovery this was made in a very simple, natural way. To a friend who asked him how he came to write in negro dialect he answered:

"It was almost an inspiration. . . . You know I am something of a banjoist. Well, one evening I was sitting in our back yard in old Mississippi, 'twanging' on the banjo, when I heard the missis—our colored domestic, an old darky of the Aunt Dinah pattern, singing one of the outlandish camp-meeting hymns of which the race is so fond. She was an extremely 'ligious character and, although seized with the impulse to do so I hesitated to take up the tune and finish it. I did so, however, and in the dialect I have adopted, and which I then thought and still think is in strict conformity to their use of it, I proceeded, as one inspired, to compose verse after verse of the most absurd, extravagant and, to her, irreverent rhyme ever before invented, all the while accompanying it on the banjo, and imitating the fashion of the plantation negro. The old missis was so exasperated and indignant that she predicted all sorts of dire calamities. Meantime my enjoyment of it was prodigious. I was then about sixteen, and as I had soon after a like inclination to versify, was myself pleased with the performance, and it was accepted by the publisher, I have continued to work the vein indefinitely. There is plenty in it such as it is."

Russell's appreciation of the darky was wonderful. The negro's humor and his wisdom were a constant marvel to him. What would strike an ordinary observer as merely

ludicrous glistened by the reflected light of his mind like a proverb. The darky's insight into human nature and circumstances he believed to be more than instinct; such infallible results could only come from deduction. When asked whether there was any real poetry in the negro character he replied, "Many think the vein a limited one, but I tell you it is inexhaustible."

The "Poems" contain for the most part a picture of the negro himself. But only once is he in a reminisciential vein, when we catch a glimpse of the old-time prosperous planter, "Mahsr John," who "shorely wuz de greatest' man de country ebber growed":

I only has to shet my eyes, an' den it seems to me
I sees him right afore me now, jes like he use' to be,
A-settin' on de gal'ry, lookin' awful big an' wise,
Wid little niggers fannin' him to keep away de flies.
He allus wore de berry bes' ob planters' linen suits,
An' kep' a nigger busy jes a-blackin' ob his boots;
De buckles on his galluses was made of solid gol,
An' di'mon's!—dey wus in his shut as thick as it would hol'.

There is a slight touch of pathos in
He had to pay his debts, an' so his lan' is mos'ly
gone,
An' I declar' I's sorry fur my pore ol' Mahsr
John;

but it does not prevent him from hiding "rocks" in the bale of cotton which in another poem he tries to sell "Mahsr Johnny."

In general the poems rather give true presentments of the negro's queer superstitions and still queerer ignorances, his fondness for a story, especially an animal tale and a ghost story, his habit of talking to himself or the animal he is plowing with or driving, his gift in prayer and shrewd preachers, his love of music, especially on the fiddle and the banjo, and the happy abandonment of his revels, his irresponsible life, his slippery shifts, his injured innocence when discovered—over all of which are thrown the mantle of charity and the mellowing rays of humor and wisdom. Occasionally we chance upon a dainty bit of poetry, as in the verse,

An' folks don't 'spise de vi'let-flower bekase it ain't de rose.

But oftener it is practical, homespun wit in which "Christmas Night in the Quarters,"

the best delineation of some phases of negro life yet written, specially abounds. Now it is old Jim talking to a slow ox—

Mus' be you think I's dead,
An' dis de huss you's draggin'—
You's mos' too lazy to draw yo' bref,
Let 'lone drawin' de waggin.

Then Brudder Brown with native simplicity proceeds "to beg a blessin' on dis dance":
O Mahsr! let dis gath'rin' fin' a blessin' in yo' sight!
Don't jedge us hard fur what we does—you know
it's Christmus night.

You bless us, please, sah, eben ef we's doin' wrong
to-night;
Kase den we'll need de blessin' more'n ef we's doin'
right.

The dance begins—and a more natural scene than the fiddler "callin' de figgers" was never penned—in which "Georgy Sam" carries off the palm:

De nigger mus' be, for a fac',
Own cousin to a jumpin' jack!

"An' tell you what, de supper wus a 'tic'-
lar sarcumstance"—the poet himself not even attempting to describe this scene. But the fun reaches its height when the banjo is called for and the story of its origin is told, how Ham invented it "fur to amuse he-se'f" in the ark. Did Burns ever sing a more rollicking strain than this?

He strung her, tuned her, struck a jig—"twas "Neb-
ber min' de wedder"—
She soun' like forty-lebben bands a-playin' all to-
gedder;

Some went to pattin', some to dancin'; Noah
called the figgers,
An' Ham he sot an' knocked de tune, de happiest
ob niggers!

So wears the night, and wears so fast,
All wonder when they find it past,
And hear the signal sound to go
From what few cocks are left to crow.

The picture of the freedman is strikingly characteristic and true to life. The false sample of cotton and the hidden stones in the bale being detected, he is, as usual, ready enough with an excuse:

. . . . Mahsr Johnny, dis is fine,
I's gone an' hauled my brudder's cotton in, instead
ob mine.

He is a great flatterer, and has a "slick" tongue, either in begging a piece of tobacco

or in wheedling "young marster" out of a dollar for a pup not "wuf de powder it'd take to blow him up." His propensity for chickens is notorious;

An' ef a man cain't borry what's layin' out ob nights,
I'd like you fur to tell me what's the good of *swivel rights*?

He thinks you "turn state's ebbidence" with a crank, and "dem folks in de Norf is de beatin'est lot!" in spite of their blue coats and brass buttons, which he "seed de time 'at Grant's army come froo." "Dey's ign'ant as ign'ant kin be," he says—

Dey w'udn't know gumbo ef put in dey mouf—
Why don't dey all sell out an' come to de Souf?

The negro's insight, observation, and sententiousness are revealed through many homely but inimitable aphorisms:

But ef you quits a-workin' ebery time the sun is hot,
De sheriff's goin' to lebby upon ebery t'ing you's got.

I nebberr breaks a colt afore he's old enough to trabbel;
I nebberr digs my taters tell dey's plenty big to grabble.

I don't keer how my apple looks, but on'y how it tas'es.

De man what keeps pullin' de grape-vine shakes
down a few bunches at leas'.

A violeen is like an 'ooman, mighty hard to guide,

Dere's allus somefin' 'bout it out ob kelter, more or less,

An' 'taint de fancies' lookin' ones dat allus does de bes'.

You nebberr heerd a braggin fiddler play a decent jig.

There is a touch of sentiment in the father's precepts to his son about to seek his fortune as waiter upon the "Robbut E. Lee,"

It's hard on your mudder, your' leabin—I don't know whatebber she'll do;

An' shorely your fadder'll miss you—I'll allus be thinkin' ob you.

But he quickly veils it under true humor and homely wisdom—

Don't you nebberr come back, sah, widout you has money an' clo'es.

I's kep' you as long as I's gwine to, and now you an' me we is done—

An' calves is too skace in dis country to kill for a prodigal son.

All these pictures are perfectly truthful, but as the lawyers say, they are not the whole truth. Perhaps Russell died too young to sound the depths of the negro's emotional nature. He caught no tones like those echoing in Harris' "Bless God, he died free!" or James Whitcomb Riley's wail of the old mother over her dead "Gladness," her only free-born child. "But, within his limits, he whose happy genius and sad fate create a tenderness at the very mention of his name has never been surpassed."

The last two years of Russell's life present the strange contrasts so often met with in poetical temperaments when the earth-born and the celestial have not been fused into a perfect union. Acts of nobility and self-sacrifice were quickly followed by thoughtless follies which laid him low. During the whole of the yellow fever epidemic in 1878 he remained in Port Gibson and served as a devoted nurse, though he never escaped from the scenes through which he passed. The ghastly picture haunted his imagination. He lost many dear friends, "including the one on whom his affections were fixed and his happiness depended."

To crown his misfortune his father, whom he idolized and "who had exhausted himself in philanthropic efforts to arrest the scourge," suddenly died. Thus thrown entirely upon himself he endeavored to take up life in a manly, courageous way, and he set out with many valuable pieces in his literary knapsack for New York City, with the purpose of devoting his life to letters. But during the few months of his stay he produced little. He loitered for the most part at the old book stalls, snatching many a quiet delight from rare volumes. Shattered in health and broken-hearted he returned to the sunny South and accepted an engagement on the New Orleans *Times*. But he no longer seemed to have the power of work and steady application and the efforts were few and fitful. The end came with a fearful quickness and before life fairly began he passed away, thus adding another name to the list of short-lived, ill-fated southern poets; for Edward Coate Pinkney, too, died at 26, Phillip Pendleton Cook at 33, Henry Tim-

rod at 37, Sidney Lanier at 39, and Edgar Allan Poe at 40. Even amid the joy and abundance of the Christmas-tide, December 23, 1879, Irwin Russell was permitted to die in "great destitution."

Some nigh him mout 'a' acted de ravins
An' gin him a moufful to eat.

His remains were at first laid away in New Orleans, but subsequently removed to St.

Louis; so that even the pious wish of "One Mourner" was denied him—

An' I hopes dey lay him to sleep, seh,
Somewhar whar de birds will sing
About him de live-long day, seh,
An' de flowers will bloom in spring.

But he still lives as the "southern humorist," and his blithe spirit sweetens and refreshes our lives.

SOCIALISM IN ENGLAND.

BY GIOVANNI BOGLIETTI.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE ITALIAN "NUOVA ANTOLOGIA."

SOCIALISM in modern England is comparatively of recent growth. For more than thirty years after the death of the Chartist movement of 1848 it was almost never spoken of even. The infiltration of German socialistic ideas into the island finally succeeded in revivifying it.

Yet it is evident that from its first reappearance on the scene the influence of the old Chartist notions was predominant. The Democratic Federation, which was founded in 1881 and took the name of the Social Democratic Federation in 1883, was the first organization to present a program containing reforms having socialistic tendencies. And this program emphasized the leading, the famous points of Chartism, among them being right of suffrage for every adult male, annual Parliaments, pay for members of Parliament and election expenses defrayed by the state, proportional representation, abolition of the House of Lords and of every hereditary authority, and suppression of all state churches.

Together with these old demands were new ones that smacked of the new socialism, such as obligatory construction of houses for operatives and farmhands to be let at prices sufficient to cover the expense of construction and maintenance, free and obligatory instruction for all classes, with at least one free meal a day, a normal working day of eight hours for all trades, a graded income tax, cumulative in its operation, on all incomes exceeding three hundred pounds

sterling a year, state management of all railroads, municipal control of gas companies, street car corporations, and the city water works, nationalization of land, and organization of industry and agriculture under the control of the state and on the coöperative principle.

This program, like every other socialistic program which is or claims to be practical, does not possess an absolutely categorical rigidity. It can be greatly modified, one point being insisted upon more than another according to the opportunities and the movement of ideas.

The Social Democratic Federation, not admitting of ties with any of the existing political parties, remained like a body shut up within the country and possessing but slight elasticity. Consequently its program is more a personal expression of its leaders, particularly of Hyndman, than anything else. This program was taken up by the Workingman's party formed a few years later under the auspices of Cunningham Graham, Champion, John Burns, Tom Mann, Keir Hardie, and some others. Its platform was the same as the Federation's slightly modified. Afterward a socialistic municipal program was added to it.

But the Workingman's party was soon submerged in the Independent Labor party, broader and more comprehensive, which was formed at the beginning of 1894, through the efforts of Keir Hardie especially. This assumed a very different

program. As its name itself indicates, the Independent Labor party desired alliance neither with the Tories nor with the Liberals. It was noticed that the so-called representatives of labor sent to the House of Commons by the votes of the factory hands always voted for the Liberals; so much so that Chamberlain stigmatized them as the "fetchers and carriers" of the Gladstonians. It is true that Liberalism had always been thought to be the natural friend of the laborer, but it was high time that this notion should end. The Independent Labor party proposed to act for itself, with its own forces and with a program wholly its own. But how was it to acquire strength? Above all how was it to form a nucleus of representatives in the House of Commons exclusively devoted to the cause of labor?

In January, 1895, Keir Hardie sorrowfully admitted that England holds many Conservative operatives who in some districts are in a majority even. They feel the need of defending the church, the monarchy, the House of Lords, and so on. They must be wrong, yet their attitude is certain. In order, then, to possibly attract these operatives to himself, Hardie was forced not to touch on their weak points. Accordingly he formulated a program which excluded all things of a political nature and dealt with social reforms only, in regard to which both the Conservative workingmen and the socialistic operatives were naturally in accord. So it was that in February, 1894, the program of the Independent Labor party was born at Manchester.

This program has the following points: a legal working day of eight hours, abolition of supplementary work, of piece-work, and prohibition of work by children under fourteen years of age, suitable subsidies and pensions for the sick, for those unfitted for work by age or misfortune, for widows and orphans—said subsidies or pensions to be paid from the proceeds of a tax on incomes—primary, secondary, and university instruction free and unsectarian, remunerative work for the unemployed, taxation of unearned incomes (incomes from invested capital) up to their total extinction, substitution of the

principle of arbitration in international disputes, and a consequent universal disarming.

Contrary to the Independent Labor party and the Social Democratic Federation the Fabian Society does not repel alliances with the political parties, but rather seeks them, being disposed to vote with the one which offers it the most. The socialists not being numerous enough to form a party of their own in Parliament, the Fabians believe that these are the only possible tactics for the present. It is true that toward the end of 1893 the Fabians, disgusted with the Liberals, who, they believed, betrayed them, or practically did, abandoned that party and went so far as to join the Independent Labor party. But this was merely a momentary madness. Persevering in such an undertaking was neither in their temperament nor in their program. Although the Fabians are not a party of action nor wont to put forward their own candidates, yet they also have their program. They demand municipal and parliamentary suffrage for every adult, pay for members of Parliament, taxation of unearned incomes, municipalization of land and local industries, free instruction, and some other points of a political and social nature. Yet the Fabian Society has chiefly in view the propagation of the socialistic gospel, proposing, as the Fabians themselves modestly say, "to furnish in turn to each of the political parties in power ideas and principles of social rearrangement."

The Radicals also have a program which is collectivist in some parts. Among other things they demand the municipalization of city lands, a special income tax, a tax on the royalty of mines, as well as the construction of workingmen's houses and free instruction. On this account Sidney Webb rightly says, in his "Socialism in England," that the English Radicals would belong to the Socialist Democrats in Germany. It is certain that these Radicals have none of the individualistic radicalism of fifty years ago left. They have abandoned the well-known principles that the "best government is the one which governs the least," that free competition is the best guarantee of a good,

sound industrial life, that every possible aid should be given to the spirit of individual enterprise, and for them they have substituted these others: that the best government is the one which administers most and best, that the law must find the means of eliminating bad competitors to the advantage of the better ones, that so far as possible those industries which answer some great public service should be organized and controlled for the benefit of the public. And so in regard to many other points which concern the political and industrial ordering of the country.

The socialistic program for London which Webb has so amply developed in his "London Programme" also deserves mention. This would serve as a model for municipal socialism in all English towns. In 1888 already the Radicals had formulated a program for London which could be taken as in some degree collectivist. It demanded a radical reform in taxation so as to lighten the taxes of the operatives in every art and trade and increase the taxes of those who live on incomes, that is to say on the labor of others, so as to destroy gradually and definitely these social parasites. Besides it demanded the legal recognition of a minimum rate of wages and a maximum of working hours; the exclusion from every municipal or state contract of the power to sublet; aids, subsidies, and pensions for sick or incapacitated laborers; and above all the construction of operatives' houses and the gradual elimination of the contractor and private capitalist through the municipal organization of all public services, such as water, gas, street railroads, lighting, markets, hospitals, libraries, parks, and so forth.

How do the two great English parties stand in respect to these different socialistic programs? Of course it is evident that neither Conservatives nor Liberals can accept many of the innovations they demand, which in their nature would inevitably lead to a reconstruction of society on different bases from those on which it now rests. But some of the contemplated reforms are perfectly agreeable to almost

any particular party, and at the most would be merely a question of measure and opportunity. Yet which of the two, Conservative or Liberal, is more disposed to follow the socialists and admit portions of their programs?

I have already said that until recently the idea has prevailed in England that the Liberals were the natural friends of labor. Indeed the so-called labor members of Parliament always stuck closely to the Liberal party in order to obtain from it as much help as possible for labor. The Liberals had even promised certain innovations in their Newcastle program which almost surprised the socialists themselves. But it appeared afterward as though these promises were made on the eve of the general elections with the sole object of winning the socialistic vote. Whether this charge is a calumny or not, the fact remains that none of the semi-collectivist points in the Newcastle program were taken up under the Gladstone ministry. The result is that the socialists and the workingmen in general have been somewhat alienated from the Liberal party. At the present time the two are in complete discord, and it seems as though a long time must elapse before they may come together again.

Socialists and Tories, on the other hand, seem likely to reach an agreement. Many reasons bring them together and no serious motive for antipathy separates them. The socialists have very little concern for the reforms of a political nature which constitute the supreme aspiration of the radical Liberalism of to-day, such as Irish home rule, abolition of the House of Lords, suppression of the established church. At all events they desire social reforms to precede these. Hence a basis for a good understanding between the socialists and the Conservatives. Besides, the socialists cannot forget that it was the Conservatives who began and carried through the greatest reforms of the century. They owe to the Conservatives the abolition of the Corn Laws in 1846, the larger part of the factory legislation, the electoral reform of 1867, and democratic self-government for Lon-

don and the rural districts. The Conservatives have also passed most of the social measures of the last ten years.

This active coöperation of the upper classes in the solution of the social question cannot fail to be of good augury. It certainly makes the class conflict in England less harsh and exasperating. It is a remote result of the "education" which Disraeli said he wished to give the Conservative party, so far behind in reforms in his day and so opposed to them. Peel, to be sure, had begun this education when he abandoned the protective system for free trade, for which Disraeli accused him of stealing the Liberals' thunder. But in Disraeli's case it was the result of long meditated considerations. He was convinced that the aristocracy, which is an essential element of the English state, could not be saved, and save the country at the same time as itself, without actively mingling in the reform movement and competing with the Liberals in the solution of the great social and political problems of the day. The liberal evolution of the Tory party may have had its drawbacks, but it had the great advantage of exciting a movement of sympathy for the upper classes among the toiling masses.

What do the Conservatives offer the socialists in their program? Contrary to the Liberal method the Conservatives promise but little. They have no actual program of social reforms and it is necessary to look at the writings of their leaders in order to learn what measure they may be likely to adopt in this direction. The most generally approved reform which these leaders advance is a permanent commission of conciliation and arbitration to define controversies between workingmen and their employers, as well as a series of preventive measures to diminish the number of the unemployed, which is constantly increasing. Next in order are pensions for old age and certain provisions regarding the infirm, poor orphans, and abandoned children. Finally some have recently advocated the use of the kindly offices of municipalities to aid the operatives to buy their own houses,

and the exclusion of foreign workmen from English soil.

The present colonial secretary, Chamberlain, a former Liberal, is the most active in pushing social reforms among the Tories. His old program was based on the principle that ownership is a fetish, and it included a larger local government, free instruction, a graduated income tax, suppression of the established church, the establishing of fair rents in England and Scotland as well as Ireland, and free trade in land. Since the adoption of these principles he has become associated with the Tories, and his new political surroundings may have influenced his socialistic views. In an article published in 1892 he insists on the following points: Legal reduction of the working day for miners and laborers employed in perilous or difficult undertakings, creation of arbitration boards, indemnification for accidents not due to carelessness, and provision in case of death for the widows and orphans, pensions for the aged and deserving poor, limitation and control of foreign immigration, granting power to local authorities to facilitate the construction of better tenements for the operatives, as well as to facilitate the acquisition of their own houses by the tenants.

These points make up a practical program which answers the most urgent and reasonable needs of the working classes. The drawback about it seems to be that it may be the program of the man alone and not of the Tory party. Yet the socialists seem disposed to accept it on account.

The important and decisive thing for the socialists at present is to obtain control of the government. The progressive popularizing of political institutions should hasten their advent to power. However much a certain fraction of the socialists may affirm that they have in mind social reforms only and are not thinking of reforms political, this attitude can only be a temporary resolution on their part dictated by tactical considerations and political opportunism. The English socialists still strongly insist on two changes of a political nature: the pay of members of Parliament, which would al-

low a great number of labor representatives the present time, instead of leading to the to enter Westminster, and political suffrage organization of socialistic democracy, should for every adult male. These they think lead to a monarchy or an aristocratic oligarchy! All things are possible. For us would finally make the proletariat masters of the politics and destinies of the country. it is sufficient to note the symptoms of our Yet suppose they were mistaken. Suppose all the political reforms imagined down to future is for God and posterity.

CHRISTMAS CAROL.

BY NATHAN HASKELL DOLE.

ANGELS, bright angels o'er Bethlehem hills,
Carol the song that a universe thrills!
Listen, ye shepherds whom wonderment fills.
 This is the song
 Of the heavenly throng—
 Children and sages
 For ages
Shall marvel to hearken the message it tells:—
 “Good tidings! Great joy! All nations are blest!
 A Savior is born! Christ the Lord has come down!
 The babe ye shall find on his mother's breast
 In a manger in David's town.”

Angels, bright angels o'er Bethlehem town,
Sing of the Lord that to earth has come down—
Christ, who renounces an infinite crown!
 This is God's plan
 For the rescue of man.
 Trouble and sorrows
 He borrows—
To suffer and die for a Savior's renown.

 “Good tidings! Great joy! All nations are blest!
 A Savior is born! Christ the Lord has come down!
 The babe ye shall find on his mother's breast
 In a manger in David's town!”

Angels, bright angels on reverent wing,
Poised o'er the fields exultingly sing!
Glad is the message to mortals ye bring.
 Sorrow and pain
 Will smite us in vain,
 Savior all glorious
 Victorious!

Where, grave, thy victory? Death, where thy sting?

 “Good tidings! Great joy! All nations are blest!
 A Savior is born! Christ the Lord has come down!
 The babe ye shall find on his mother's breast
 In a manger in David's town!”

WOMAN'S COUNCIL TABLE.

PROGRESSIVE HOUSEKEEPING.

BY JANE KINGSFORD.

II.

THE terms "light" and "power" have recently come into wider use in everyday language because they have acquired new meaning. With the electric light entering so many of our houses it is not strange that housekeepers begin to ask for more information in regard to the conversion of the electric current to other uses. The cold and silent wires that enter the house from the street seem at first very mysterious, yet when we see the safe and convenient light spring up we accept it without hesitation and wonder if this is all. More recently we have seen that the same wire that brings the light boils the tea urn, cooks the breakfast cakes, and warms the invalid's bed. In offices and restaurants we see that the same wire that gives light by night whirls the ventilating fan by day. The swift fans that stir up such a grateful breeze in warm rooms give us the right hint —work.

As housekeepers looking out for anything that aids or lightens our work we at once ask if the current can do work in the house. Is the current in our lamps convertible into work? It is, and just as easily as it is converted into heat in the kitchen it can be converted into work in the sewing room. The sewing machine stands near the electric light. Put the proper appliance on the machine and connect it by a wire with the light bracket and we shall have the current doing useful work. We can now sit at the machine and at a touch make it run fast or slow at will, while all we need do is to guide the work to the flying needle.

The apparatus used to convert an electric current into motion (which means power) is called a motor, and already electric motors are common everywhere, doing every ordinary kind of useful work. In the house

an electric motor can be used to drive a fan, run the sewing machine, turn the wringer, operate the dish-washer or the churn, handle the dumb-waiter, or do anything about the house that requires power. It cannot sweep, dust, or make beds, tend the fire, or wait on the door bell. It can ring the bell, sew, wash, iron, carry dishes up and down stairs, chop meat, do any ordinary kitchen work that requires labor without thought. These are not the mere "claims" of the makers of electric motors, but the statement of what has been done in the way of new aids for the progressive housekeeper.

Naturally the prudent housewife will ask at once concerning the cost. An electrical motor, however small, is comparatively costly. They cannot be cheaply made or they will be inefficient and useless. The current costs more than gas and much more than labor. A first-class sewing machine operator can be hired for three dollars a day; she will run her own machine and it is difficult to tell how much of her time and strength is spent in doing it. At the same time if she could give her whole time and energy to merely guiding the fabric to the needle we know she would do more work and better work. We think the foot motion in sewing is of little consequence, and yet it is a real expenditure of vital energy. Only when we put a motor on the machine do we discover what a relief it is to escape the drudgery of working the treadle. The cost is therefore relative. The motor appears to cost more than labor, but the motor may be the cheaper if the labor is very valuable.

Housekeepers should not be asked to work machines. We should only guide them and mere power should be obtained from motors. The mechanic insists on

Woman's Council Table.

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power to run his lathe. All his energy must be given to guiding the work. So it will some day be in housekeeping. The labor should be given to the electric motor and only the guidance of work should be left in the housekeeper's hands. The housekeeper's time is too valuable to herself and others to be spent in mere manual labor that can be done by a machine. Thus what seems the most costly may be the cheapest.

The progressive housekeeper sees in her drawing-room still another use for the electric current. There is the piano, the music box, and the organ. The strength, time, and labor required to obtain even a reasonable degree of skill on the keyboard is often a matter of serious consideration. The demands of social life, of home life, of education, and the intellectual life make us pause and wonder if it is worth while to give so much time to mere technical skill in music. We want music, we want to know about music and to be able to appreciate it, we do not want to be very skilful players. It costs too much and we can be musicians without being players.

That this is the thought of many house-mothers is clearly shown by the rapid in-

crease in the number of automatic musical instruments. Music boxes, self-playing pianos and organs have been brought in the past few years to a high degree of perfection, and more recently the electric motor has been applied to pianos, organs, and orchestrions. Not long ago I had the pleasure of hearing a grand piano and a pipe organ played together in a duet by means of an electric motor operating an automatic keyboard. The operator changed the stops at will and controlled the speed or time of the music; all the rest was automatic. One objection to the reed organ and the pipe organ in the parlor is the labor of blowing the bellows. The electric blowing-engine and electric motor obviate all this and the musician has only to handle the keys. The playing can also be automatic. Another step is to apply an electrical action and then the keyboard may be at a distance from the instrument. The same current that lights our houses can thus cook for us or be of service in the sick room, or may take up the drudgery of the kitchen and laundry, or may contribute to our pleasure in the drawing-room and music room. It is to these things the progressive housekeeper is looking in the hope that they may be of use in every home.

A SYMPOSIUM—THE MARKETS OF SOME GREAT CITIES.

BOSTON MARKETS.

By Mrs. Mary J. Lincoln.

AFTER strolling through the markets in New York, Philadelphia, Washington, New Orleans, and San Francisco, and then returning with a critic's eye to the old familiar stalls of Faneuil Hall and Quincy markets one can but be impressed with the fact that Boston markets are greatly lacking in picturesque features.

There is an almost entire absence of effort to attract the eye of customers, by tasteful display of goods or artistic decoration of booths; or, if there be the effort, the result is anything but artistic as compared with that obtained in other cities.

On the sidewalks or in carts backed up

to the curbing one will find in the spring a brilliant display of potted plants and flowers for the gardens, in the autumn another supply for indoor cultivation, and just before the holidays great masses of Christmas greens will fill all the available space; but one will look in vain at other times for any attractive floral effects. Perhaps this may be accounted for by the evident absence of a woman's hand in the arrangement, for scarcely a woman can be found in charge of a stall or selling wares, except the few old women who, at some seasons of the year, stand or sit about the steps, amid uninviting surroundings, clad in unattractive costumes, and sell herbs or old-fashioned garden flowers made up into stiff bouquets with an utter

disregard of harmonious color combination. Possibly another reason for this lack of picturesque effect may be that in Boston probably fewer women of the middle, well-to-do class go to market for their daily supply than is the case in other cities, and it would appear that no great effort is made to attract them there. True a few of the wealthier women go once or twice a week to order from their favorite dealers, but the telephone order is rapidly taking the place of personal inspection, and the larger number of the women one would encounter in a morning stroll would be the foreign women of the poorer classes.

In the smaller markets which are rapidly multiplying in the residential district more attempt is made to have an attractive display, and many of these stores are quite artistic. They are generally clean and commodious, and in many places everything in the shape of food—groceries, milk, butter, fruits, vegetables, fish, and meat—can be found at one place, and will be delivered promptly, clerks calling regularly for orders, or not, as the housekeeper prefers.

So that unless one has a large family or room to store a large supply it hardly pays to go to the Faneuil Hall market. The difference in retail prices will be more than balanced by car fares and express charges, for as a rule the large markets do not deliver goods.

But if Boston markets lack in picturesqueness they excel in historical interest, for Faneuil and Quincy are names closely associated with many stirring events in our country's growth and history. In fact it is somewhat disappointing to strangers who visit Faneuil Hall for the first time to find that "the old cradle of liberty which has been so often rocked by Boston's patriotic citizens" is over an old dingy market, and surely its approaches do not indicate that Boston citizens of the present day have any special pride in this historic edifice.

BALTIMORE MARKETS.

By Agnes M. Lathe.

EVERY true Baltimorean believes that his birthplace is "the gastronomic center

of the universe," and every visitor after an experience of the city's hospitality agrees with him. No one would deny that the Baltimore markets are fine, and many would assert that in all the United States they are the best.

This preëminence in eatables is due to Baltimore's geographical position. Situated on Chesapeake Bay, it obtains in abundance all varieties of fish; by means of its through routes to the West it secures the best of meats, while by its direct communication with the South it supplies itself with southern fruits and vegetables. Here strawberries come earliest and melons tarry longest.

The markets were of the first concern to the settlers of Baltimore. As early as 1751 a subscription was started "for purchasing a lott or lotts whereon to build a market." The scheme failed, however, and it was not until 1763, and then by the help of a public lottery, that a market was completed. The building was of two stories, the second one being used for "public assemblies, dances, jugglery now and then, and other matters of public concern." For twenty years this one market, of which no trace now remains, was sufficient. But in 1783, when the population had reached 8,000, three more were needed, and to-day, with 500,000 inhabitants, the city requires eleven. It keeps them under municipal control through a "clerk of the markets"—an official appointed by the mayor and the city council.

The plan of all the markets is substantially the same. They vary from half a square to a square in width and from one to four squares in length. Through the center, running lengthwise, is a broad aisle upon both sides of which are the meat stalls. To the right and left of this central passage are narrower aisles for the sellers of vegetables and provisions. Beyond these are the fish—in which the markets of Baltimore are especially rich. Perch, trout, taylors, pike, and delicious shad are brought quickly from the Susquehanna, while lobsters, crabs, turtles, and oysters come directly from the Chesapeake. Below the fish counters, at the edge of the build-

ing, the fruit is stacked and the flowers are displayed.

The various markets are open different days in the week. Certain ones have for their days Mondays and Thursdays, others have Tuesdays and Fridays, while still others have Wednesdays and Saturdays. All agree, however, in being open Saturday afternoon and evening. Many Baltimore housekeepers trade at but one market, buying in two or three visits sufficient for the entire week. Others patronize two or even three markets, very often, however, dealing with the same men; for very many marketmen rent stalls in a number of markets. The fact that so many of the purchasers carry home their own provisions, and also that the principal marketmen buy directly from the producer, without the intervention of a middleman, reduces the cost. Thus it is possible in Baltimore to supply a table in abundance and in variety at a comparatively small price.

Every stranger to the city includes the markets in his round of sight-seeing. Perhaps the most attractive one to visit is the Lexington, and certainly the best time to see it is Saturday evening. For then the building is brilliantly lighted with gas, the fruit is polished and arranged most carefully, and the flowers are most artistically grouped. Market-wagons from the country line the street. Basket-venders block the sidewalk. The market is crowded with eager sellers and buyers. All Baltimore is out, young and old, rich and poor, black and white.

CHICAGO MARKETS.

By Antoinette Van Hoesen Wakeman.

CHICAGO is the largest distributing point for fruits and vegetables in this country, and the striking feature of its markets is excessive abundance. The various products of the vast, flat plains in the midst of which it is located; the great variety of semi-tropical fruits of the Pacific coast; the early and late vegetables and fruits of the Southern States, South America, and the islands come pouring into Chicago daily. Strawberries are received here from Seattle and shipped

to Montreal, and the express trains which deliver and take away various perishable commodities run on the same schedule time as limited passenger trains. Half the bananas grown on this side of the sea are brought to Chicago.

In the language of dealers, Chicago has one of the "closest markets" in this country. In other words it is possible to buy almost all products of the soil for less money in Chicago than in other great commercial centers of America.

It is well known that Chicago is the largest grain market in this country and it is claimed that, with the exception of London, it is the largest fruit market in the world. During the summer and fall South Water Street, which is a moderately wide thoroughfare, is for a number of blocks so crowded with tons upon tons of all sorts of fruits and vegetables that there is barely a difficult passageway in the street for carts, and a narrow opening along the sidewalk where pedestrians can with difficulty make their way. It is doubtful if there is to be found the duplicate of this street in any other city. It is, in fact, Chicago's great, conglomerate, central market.

Although Chicago has no great market save South Water Street it has several department stores where one can purchase anything from a handsome silk gown to a carrot for one's soup. In these stores are found all sorts of foods, including meats. There are also departments devoted to household supplies. In fact, omitting the question of quality, every demand of a family, including all sorts of garments and head-gear, can be found in these big shops.

Another feature of the Chicago market is that many short-season, perishable fruits are to be found here almost the whole year round; as for instance strawberries, in prime condition, are in the markets nine months of the year and peaches are in the market six months out of the twelve.

When it comes to sea foods, although Chicago is a long way inland, such are the admirable facilities for quick cold-storage transit that the supply is abundant, the prices moderate, and the quality good.

There is no city where milk and cream of excellent quality can be obtained at a more reasonable price. The same can be said of meats of all sorts. In fact the cost of living in Chicago is much less than in most large cities.

SAN FRANCISCO MARKETS.

By Mabel C. Craft.

Down muddy, narrow streets, ankle-deep in the winter, where great teams stand huddled in bunches, with horses inextricably mixed, where cars are wedged in and cannot pass, with conductors shouting and teamsters swearing, past sailors' boarding-houses where half-drunk loafers lounge and stare—such is the location of San Francisco's city marts.

The streets are like clotted spider-webs, where commerce is far too congested to make a private carriage possible. It is down town, almost on the edge of the bay, within sound of the whistles of the ferries, accessible to wholesalers, but far removed from the residence portion of the town.

The region is slippery and slimy, full of stale odors and unspeakable smells, with sidewalks thick with fish scales, blood, scraps of meat, and vegetable refuse.

We have products in our markets fit to rank with any on earth—vegetables, fruits, fish, and flesh—as sweet and wholesome, plentiful and tempting as any that could be set out. The array is orderly, and a day in the markets, from the early morning when the vegetables come in, their fresh skins covered with cold dew, and the fish with living, glistening scales and eyes not yet glazed arrive from the dripping nets, until evening, when the stalls are partially emptied of their wares, would create an appetite in the most *blasé* constitution.

The credit belongs to the wares entirely. None of it belongs to the markets themselves—their ceilings artistically festooned with cobwebs and the floors a mosaic of soggy sawdust. The wooden stalls are marred and ragged of edge, though some have marble slabs for counters. The interior decorations are of the limp tapestry of hanging poultry and game, graceful ropes

of blood-red peppers, pearl-hued onions, and hard, glittering, amber-like ears of corn, to say nothing of ruddy crawfish and blue and silver herrings, piled in a profusion the more artistic because unstudied.

San Francisco's largest markets are on Sacramento and California Streets, between Kearney and Montgomery Streets, and on Sutter Street and Grant Avenue. There is market inspection, but this goes to the quality of the food, not to the sanitary condition or cleanliness of the markets themselves. In some the dirt and squalor is appalling, and in all the confusion, waste, and generally littered appearance of the whole place is picturesque in the extreme, but not business-like. Enough vegetables are wasted every day to make free soup for the entire poor of the city.

In all the city markets eatables of all kinds are sold in adjoining stalls. Fish adjoin vegetables, then come butter, cheese, and eggs, and so on. There seems to be no regulation of price. In one fish-stall crabs will be two for fifteen cents, at another stall just over the aisle, where the customers are wealthier, shell fish, no better nor larger, retail for fifteen cents apiece.

Probably no markets in the world can show so great a variety of home-grown things as those of California. Fruit this year has been singularly good, cheap, and plentiful. In former years boat loads have been destroyed to keep up the price, but this year consumers have had the benefit of nature's bounty.

The fish from the bay are of a hundred varieties, very large and well flavored, very cheap, and mostly sold by the brown Italians, who catch them in their lateen-rigged boats.

The profusion of fruit—tropical and temperate—the many vegetables and fishes at Christmas time are peculiarly remarkable. In the beauty of it all one forgets one's purse and the grimy market-place—forget that markets should be clean and light and in a good part of town—forget everything except the gracious abundance of good things to smell and see and taste in a California winter time.

MODEL BEDROOMS.

BY THE FAMILY DOCTOR.

IN the long winter nights, when the serenades of the freight locomotives make sleep impossible, I have often been haunted by the memory of a drowsy, old-fashioned farmstead in the Tennessee highlands where I once passed a few weeks of my midsummer vacations. The house had been built for a hotel in the bygone days of stage-coach travel, and had rooms enough for a dozen boarders, but was too far from railroads to maintain its popularity, even if the caterers had not limited their enterprise to the produce of the next neighborhood.

There were no carpets and no easy chairs — no comforts whatever, in fact, from a metropolitan boarding-house point of view, and I afterward used to wonder what could have produced a feeling so akin to homesickness, till an analysis of my recollections proved my yearnings to center about a second-story bedroom on the west, or woodward, side of the building. In the front rooms one could hear the creaking of the gate and the kicking of the mules in the rickety stable, but on the west side all was still — utterly and persistently still — for hours together, and the occasional whispers from the cliffs, where the old mountain pines exchanged the mementos of the past, somehow seemed to blend with silence as readily as the boom of distant breakers.

Silence, abstractly considered, means only a pause between audible or irritating sounds; but at the end of a weary day the protraction of such pauses implies a good many other things. It means the absence of unrest, it means deliverance from nervous shocks that oblige the brain to institute and countermand incessant alarms; that disconnect the train of your thoughts as Tesla's interruptor breaks up the galvanic current; that side-track your dreamland excursions and repulse the hovering angels of peace.

A few hours' surcease of worry in all those forms is a luxury almost unknown to millions of our fellow-men, but some negative blessings are pretty sure to be appreciated even if their rarity should have created doubts of their very existence. The kind-hearted mother of the poet Goethe once traveled in the company of a daughter of Dr. Zimmerman, the half-crazy misanthrope who wrote a book on "Solitude," and made his folks wish him in the solitude of the grave. The Goethes had just finished their supper, and after a few minutes' chat were about to step out on the terrace of the hotel when their traveling companion suddenly flung herself on a lounge and burst out in a flood of uncontrollable tears.

"What is the matter, my dear friend? Are you sick?" asked Madame Goethe in surprise.

"Yes, sick to death of such a life as mine," sobbed the poor girl — "nothing but teasing and scolding and bullying from morning till night, and I have stood it for years because I did not know the difference, but I cannot help knowing it now after experiencing the heavenly peace of a family life like yours."

The paradise of rural peace, too, recommends itself on short acquaintance, but is apt to revolt the soul at the thought of the miseries endured in the Hades of city noises, and tidings from a castle of silence may awaken vain regrets, like Emerson's visitors from fairyland,

Sweetly tormenting us with invitations to their own inaccessible home.

Yet domestic contrivances can do wonders in counteracting the rages of the outdoor world. In Cheyne Row, in the very heart of the British Babel, Mrs. Jane Carlyle surrounded her sensitive husband with architectural fortifications that banished ear-fretting noises and lung-fretting dust without excluding the light of the

sun. His study, with a roof-light like a dreamer's feet just as he is entering the wonder ship of the Argonauts. His clock ticked as low as if the hinges of the pendulum had been muffled, and had no alarm bell, but was connected with an electric burner that could be turned off and on, and with a wire string long enough to reach any desired corner of the room. A twist of the easy-moving lever made the dial shine like the face of Buddha in the night of transfiguration; another twist and darkness resumed its sleep-protecting sway.

Nine out of ten houses have a tolerably quiet room on the side furthest from freight depots and similar centers of disturbance, and even such inexpensive alterations as a change in the location of a window will make a considerable difference in the aggregate of troublesome noises. By way of experiment hang a couple of woolen blankets across the closed shutters and notice how many annoying sounds subside to a faint hum, how the silent intervals have lengthened from seconds to minutes. Ventilation, it is true, may be as important as sound slumber, but few landlords will refuse to let you compromise that matter by the construction of a little window—literally “wind-door”—or louver on any quieter side of the room which may happen to coincide with the direction of the prevalent air current.

After their experience with the four-footed nuisances of Craigenputtoch the Carlyles agreed with Bill Nye that “life has too many sorrows of its own to add a cat”; but your boy need not abolish his private zoo for all that; there are pets that sleep as soundly as village constables. No self-respecting poodle dog will bark at the man in the moon; rabbits, marmots, and squirrels are dumb companions in a literal and permanent sense of the word. The assisted immigrants called English sparrows should be routed as promptly as organ-grinders.

“The eye is at peace with the brain, the ear at war,” says a noise-hating philosopher, and a scientific friend of mine once showed me an ingeniously-contrived substitute for those bedroom clocks that strike the hours, and often strike the plank from under a

Bedroom lamps are almost superfluous in this age of electric street lights, and at all events should be screened and burn low, though De Quincy is perhaps right that a mild light, resembling the silver glimmer of the moon, is most propitious to sweet slumber, “because on a background of absolute darkness fear is apt to paint her specters.” It is true that there is no such thing as a total eclipse of light in the open air, and our forest-dwelling ancestors probably dreamed their prettiest midsummer-night’s dreams in the twinkling glimpses of leaf-screened moonlight. An ivy tangle in front of a bedroom window can reproduce those conditions, and serve the additional purposes of sifting dust-whirls and intercepting light showers. It can do no harm to have a bedroom stove to counteract November mists or damp sea winds, but the fire should be allowed to subside before dark, for no careful observer can doubt the fact that stove heat rivals dyspepsia in breeding full-blooded nightmares.

The last thirty years have witnessed a wonderful improvement in the manufacture of good-sized, comfortable beds, at least in continental Europe—for the bench-like *Bett-stellen* of southern Germany never disgraced the hotels of the English-speaking nations. As early as 1685 a French traveler acknowledged the uniform excellence of the British dormitories—“clean rooms, often carpeted, always well aired, broad blankets, and solid, enormous bedsteads.” The latter adjective really fitted the fact, if it is true that the “great bed of Ware” was twelve feet long by eight broad, with a canopy like a circus tent.

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Bed curtains are not only entirely superfluous but positively ruinous to lung patients, who are thus obliged to breathe the same microbe-laden air over and over again ; but broad, duplicate mattresses come under the head of rational luxuries and are out and out preferable to the woven-wire substitutes. Hammocks on board ship are a lesser evil, but on *terra firma* sleepers should build their hope of a sound night's rest on the firmest possible foundation, and the war against the cradle superstition should be waged without compromise. A modern educator denounces it as the cause of virulent digestive disorders and classes it with the paretic outrage: "Never try to overcome sleeplessness by a resort to cradling and narcotics ; the lethargy induced by rocking and cradling is akin to the drowsy torpor of a seasick passenger, and one might as well try to benumb a patient by a whack on the head."

Featherbeds have happily gone out of fashion, but few housekeepers have as yet

recognized the sanitary advantages of woolen blankets as compared with heavy-padded quilts that repress the organic exhalations and cause night sweats and troubled dreams.

While the body is kept comfortably warm the breathing of pure cold air is a positive luxury and the best lung-balm thus far discovered—at least to individuals who have freed their minds from the haunting dread of the night air superstition, for there is no doubt that vivid illusions can cause as well as cure diseases.

A good hard night frost that adds its screen of arabesques to your window curtains is really less dangerous than the brooding heat of the dog days; but the medium most propitious to sound slumber is a temperature of about 45° Fahrenheit—an average that can be enjoyed in the October nights of our North Atlantic States, and will perhaps be maintained the year round in the predicted era of scientific progress when we shall cool our houses in midsummer as easily as we now warm them in winter.

WOMAN'S WORK AND INTERESTS IN THE BERLIN TRADES EXPOSITION.

BY G. VON BEAULIEU.

TRANSLATED FOR "THE CHAUTAUQUAN" FROM THE GERMAN "UEBER LAND UND MEER."

IN the building for the promotion of prosperity we were most attracted by the exhibitions of kindergartens. Berlin has four societies for training by the Froebel methods: the Froebel Society, the Pestalozzi-Froebel Home, the Society for Public Kindergartens, and the Society for the Fichte Public Kindergarten. All of these societies were represented here in a special room of the building and of course illustrated the cozy little apartments used in a kindergarten for class rooms.

Public kindergartens are especially beneficial in a great city. In those of Berlin are sheltered children whose parents work all day in factories or are otherwise employed away from home. After their study hours the little ones are still kept busied under supervision; furthermore upon request they receive dinner and afternoon luncheon all

for ten pfennigs, or about two and a half cents, a day.

The Froebel Society has founded three such public kindergartens: two in the north, where the greatest poverty prevails, and one in the south of Berlin; in addition to these it possesses three other kindergartens for the children of well-to-do families. The Society for Public Kindergartens has three institutions and the Society for the Fichte Public Kindergarten has one in the southeast of Berlin.

Besides its regular kindergartens the Pestalozzi-Froebel Home includes intermediate classes for pupils from five and a half to six years of age, elementary classes for those from six to seven and a half years, and finally girls' and boys' industrial schools in which children up to twelve years of age are instructed. All the pupils so desiring can

obtain dinners at the home for two and a half cents.

The Froebel Society as well as the Pestalozzi-Froebel Home maintains seminaries in which girls are trained to tend children and to become independent kindergartners. These seminaries are attended also by those who require the learning only to fit them better for their own homes.

The Pestalozzi-Froebel Home is conducted by a grandniece of Froebel—Mrs. Henriette Schrader. Its kindergarten has one distinguishing specialty in its method of instruction; that is the study of one subject for a month. This theme prevails during the whole month's instruction, giving it form and direction. In it the children must be educated thoroughly and the teacher must lead them up to correct thinking on all points connected with it.

We saw exhibited a class room of the Pestalozzi-Froebel Home. Before the little wooden benches provided with desks stood a large blackboard. On this cherries and cherry blossoms were drawn in chalk. The model from which they were drawn, a fresh branch of cherry blossoms, stood in a glass of water before the blackboard; ripe cherries modeled from wax lay beside them. Several of the children copied the cherries on little slates, some arranged five white petals in the form of a flower on colored paper, some made petals of white material and joined them on a little wooden stick which served as the stem of the blossom, others modeled the ripe cherries in wax or clay, a little stick serving for the stem.

The subject for another month is, for instance, the house. In order to bring it within the conception of the little people it is studied in connection with stories of little Red Riding Hood. The house is all explained in the Froebel busy plays. It is outlined on the table with little sticks, built up with building blocks, its lines are drawn on paper and perforated with needles, sewed in cards with gay colored thread, done in paper braided work, folded in paper; furthermore it is drawn in colored chalks, modeled in clay, and so on. Then in the busy plays, in the mother songs and roundelay

for a month information on the "house" is imparted. In this way the subject is made much more impressive and real to the little people than if some one merely told them the information or read it to them out of a book. By eye and ear, hand and foot the child gets the concept, shapes the object itself, and learns to know it thoroughly.

On the walls of the class rooms hung glass cases in which were displayed the gradations of the Froebel implements for busy games and modeling. One starts with the tiny fence rails and follows the drawing of lines and rings, the placing of threads, the dotting and perforating, the embroidering of lines. From the line one advances to the plain surface, cutting paper into different forms, making gay twisted work, folding the flat paper into little objects, such as birds, houses, boxes. Then follows the work in clay and paper and finally plastic work. It is touching to see here what the tiny industrious hands of the children have made; it is also pleasing when we know what enjoyment the little ones have had in their work, and with what rosy cheeks and sparkling eyes they have made all these little things.

The children also learn to make ornaments for the Christmas tree, and for the child Jesus' sake the little fingers move very willingly.

Under the pattern work we saw doll houses made from paper, wax, and sticks, which were exhibits from the Fichte Public Kindergarten.

The public kindergarten at Constance exhibited a whole pleasure and summer-house, with the outlying buildings and garden; the airy houses were made with peas strung on wire. Specimens of beautiful model work were made by the kindergartners. Among them some little silhouettes were works of art. They were cut with scissors from black paper and pasted on white cards.

The public kindergartens led up to the society for domestic regimen. At the time of its founding, in 1880, this society had only eight full colonies; now it has fifty-six full and twenty-three half colonies. The number of its local committees is to-day

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233; 193 physicians are employed in it and altogether 3,144 children have been restored to health. These figures speak for themselves.

In the building for the regulation of the public welfare we found attractive and interesting exhibits from the royal institution for the blind at Steglitz. There are Persian knot work, pearl work on wire, basket work, rope work, modeling work, all done by the blind. Photographs illustrated the school and living rooms of the blind, in fact the whole arrangement of the institution. We saw here, too, the puncture writing for the blind and their maps in relief.

Domestic instruction for girls in the Berlin parish schools brought us into another department. The exhibits in this line were made by the society for the welfare of children dismissed from the schools. In

1893 the first attempt was made to instruct thirteen-year-old girls of the Berlin parish schools in the most necessary duties of ordinary family housekeeping, especially in the management of cooking. The instruction in both practice and theory was divided into forty four-hour sessions. These were distributed over the whole year so that one took place every week. The attempt prospered. It is hoped to solve in this way the hard problem of enlightening the masses. Other large cities now have introduced into their parish schools instruction in housekeeping for girls. Exhibited here were the means of teaching and learning the housekeeping course, the plans for instruction, the school apparatus, and views and ground plans of a school kitchen.

Another exhibit of women's work was the public kitchen, founded in 1866. There are in existence in Berlin sixteen kitchens of this kind and their work is unusually satisfactory. How many persons would get absolutely nothing warm to eat if these public kitchens did not provide for them! For six cents each one receives a quart of vegetables and three pieces of meat, for four cents four fifths of a quart of vegetables and one piece of meat. This exhibit consisted of the necessary utensils and

dishes for cooking the raw material and also photographs of the kitchens. The academy of the housewives' society displayed its skill in preparing food in the line of vegetables, fine pastry, and roast meat.

The next institution which we visited was that conducted by a society for children's kitchens. This society was founded in 1893 for the welfare of poor classes and during the winter, through its ten kitchens located in various parts of the city, it feeds poor children for a cent apiece or even for nothing. In order to show the public its methods and to push out into a larger circle the society had a kitchen in operation on the exposition grounds. It was billed as "Public Food at the Berlin Trades Exposition." This was very much larger than one of the ten children's public kitchens; it furnished food to five hundred persons daily.

In order to encourage enterprise the working committee of the trades exposition gave several thousand square meters of ground for disposal gratis; induced by this free provision for their factories many of the great manufacturers took an active interest in the exposition, as was shown by the exhibits of dishes, ovens, heating arrangements, and other voluntary contributions. By this means it was made possible to obtain for ten pfennigs, or two and a half cents, a plate of food, whether meat, vegetables, fruit, soup, or a plate containing various kinds of food. Ten pfennigs was the uniform price for any dish of food and also for any drink, whether coffee, cocoa, chocolate, or iced drinks. Thus was demonstrated the fact that it is possible under the circumstances existing to-day to provide the public with a cheap and appetizing food. Moreover every one was enabled to see how the kitchens for supplying the public were conducted.

Connected with the kitchen was found a garden with simple wooden benches and tables; covered colonnades also contained rows of dining tables. In the garden stood four tents, where the tickets for the refreshments were obtained. We bought two tickets of a young woman in one of the

tents and betook ourselves to the kitchen department. On the outer wall there was a poster on which the menu for the day might be read. There we saw named all possible kinds of soups; numberless kinds of meats, such as roast pork, roast veal, roast beef, Königsberg pounded meat, German beef-steak and so on; all manner of vegetables, both fresh and dried; and farinaceous food, fruits, etc. Upon giving our tickets to the young woman in charge and telling her what we wanted the things ordered were reached to us. Then with our plates of food and knives and forks wrapped in a paper napkin we betook ourselves to an empty table and there devoured with a keen relish our dinner bought for two and a half cents. The dinner was not large but it was appetizing.

Meanwhile more food was being cooked by steam in large, clean copper kettles. The most commodious of these kettles contained 450 quarts. All the kettles of the kitchen together contained 1,300 quarts of food. A cook dressed in white commanded

the girls in the chief kitchen; a Viennese cook was in charge of an adjoining kitchen reserved for the preparation of farinaceous food and warm drinks, including coffee, cocoa, and chocolate.

The heating arrangements of the kitchens are worthy of mention. In order that the gigantic patronage might be managed the different foods stood in a row on tables which were constructed expressly for this purpose by a manufacturer of ember ovens. These ovens, or ember heaters, were found under the table tops in what correspond to table drawers, and they kept the top of the tables constantly warm. The fuel in the removable drawers was perpetual. If it was desired to lessen the heat ashes were thrown on the fire; if to increase the heat the dampers were turned. The heating material, charcoal rubbish, was very cheap, being all bought directly from the manufacturers or importers, and for this reason the foods which it was used to cook could be offered at an astonishingly low price.

"LONG LIVE THE EMPRESS."

BY FLORA BEST HARRIS.

"KOGU, heika banzai!" A thousand, thousand ages to Her Imperial Majesty! "And who," asks the *Council Table*, "in the name of the star-spangled banner—'long may it wave'—has evoked this outburst of unrepudiated enthusiasm?" Certainly not one of the royal ladies beyond the Atlantic, for Europe just now is far removed from my narrow horizon; feminine royalty in China and Korea would require for discussion a lengthy chapter with explanatory side-dishes exceeding the capacity of this hospitable board; there is but one oriental empress near enough in sympathy to our western world for our half-comprehension in a brief sketch, and she is the joint ruler with the mikado of Japanese hearts in Dai-Nihon.

Her nobility of mind and character are, perhaps, oftener mentioned than her per-

sonal beauty; but beautiful she is, with the old, classical type of feminine loveliness in Japan. Like the fair princesses of Denmark, this royal lady came to her present estate from a life of comparative simplicity, not to say poverty, and like them she has been equal to its high requirements; but it is doubtful whether even the well-beloved Alexandra holds the regard of her future subjects as securely as this princess holds the hearts of the Island Empire, to-day.

Those of us who remember the silent, reverential awe which, even in New Japan, was the people's tribute to their sovereign marvel when echoes float to us of those mighty acclamations—spontaneous, heartfelt, irrepressible—which herald unmistakably the change from half worship to a simple wealth of loyalty and affection such as any monarch might covet.

A nation's affection, having at length found voice, has penetrated the barriers surrounding ladies of high degree, and the gentle empress now must know that she is dowered in her own right with the national love and faith.

I have long desired to share with readers of these columns some word or sign from this fair lady of a fair empire, but circumstances have not favored. Recently, however, Mrs. Iwamoto, editor of the Women's Department in an English monthly published in Japan, has written so much better of her beloved sovereign than a western admirer could that I am tempted to offer you some extracts from her article.

Writes Mrs. Iwamoto:

"It was in December of the first year of Meiji (1868), a year momentous in many other ways, that Princess Haruko Ichijo was singled out from among the numerous princesses of the blood to occupy the throne with the present emperor. She was in her eighteenth year, the emperor being her junior by two years. People said that it was her high character and unusual attainments rather than her personal beauty that prompted the decision. We naturally wonder whether the imperial couple, so young, ever dreamed that they were about to lead the nation through the interesting and wonderful career that the world has looked upon during the last quarter of a century.

"We are indebted to one of the city newspapers for mention of a refreshing little incident which occurred during their stay at their old home, the palace of Kyoto. Together they rambled through the gardens, recalling their early days among the familiar trees and shrubs, and we are told that the empress was invited to go up the stairs of the 'Shishinden,' the august audience hall where the mikado of old used to administer public affairs, and where no female had yet set foot.

"It is their daily custom to dine together in the evening, and undemonstrative as we naturally are it is said that no sign is wanting to show that they enjoy more than their share of conjugal felicity. Reports also

say that there never was a woman truer to the old teachings in respect to the womanly disposition and demeanor.

"Space would not allow us to narrate even what little we know of the daily life of the empress. Those who have had the pleasure of seeing the suite of imperial chambers will be able to surmise that there is more or less of compromise between the foreign and native in the style of living in the imperial household. The empress dowager alone chooses to live in the old native style. It is said that the empress has decidedly simple tastes, both in matters of table and wardrobe.

"Having no children around her one would naturally think that the empress would be lonely; yet she has a great deal to occupy her mind. She has her duties toward the ladies of the house, the least of whom does not escape her gracious attention. The strict decorum of the court, however, excludes all but those of noble birth from being her near attendants.

"She has always expressed intense interest in all that concerns the nation, whether it be a question of the year's rice crop or one of momentous diplomatic issue. She therefore keeps herself informed on all important subjects. The Japanese plenipotentiary, on the occasion of the recent treaty ratifications at Chefu was given a special audience after his return. He is not the only person who has been taken by surprise at the intelligent and sagacious questionings of Her Majesty.

"Little need be said about her literary accomplishments. Everybody knows that her special talent lies in the domain of the national literature. One of her poems has been set to music and is sung by school children all over the land. Critics are agreed on the fact that her style is decidedly classical. Very recently a beautiful composition in the form of a diary was made public, which is interesting not only in point of literary value but also on account of the noble sentiments it expresses.

"Her Majesty has always assiduously patronized woman's education, and there has

been no better incentive to ambitious girls in question never dreamed that she was taken notice of. After coming back to the palace the chief lady of the imperial household was ordered to administer a gentle reprimand to the offending lady."

Mrs. Iwamoto cannot be quoted at length on this point; and as the empress' interest in educational matters is, perhaps, better known to foreigners than some other characteristics it is sufficient for us to remember her own words on the subject—"The mind without learning is like a precious stone or metal mirror left unpolished. Of what avail is it?"

"Everybody," says Mrs. Iwamoto further, "is so familiar with the numerous deeds of charity by means of which Her Majesty has set an example to the women of the empire that only a slight mention is necessary.

"Her liberality toward the poor and distressed is unbounded, whether manifested in the form of money given to the sufferers from fire and earthquake, of floss silk sent to the freezing soldiers in North China, or in the shape of bandages of her own rolling and the substitutes for amputated limbs given to native veterans and Chinese captives.

"The languishing patients in the charity and Red Cross hospitals enjoy a boon envied by many prouder personages in the empire; for she speaks gentle words of comfort to the meanest of them. It was during one of her visits to the charity hospital that she and her ladies came upon a lone woman sorely afflicted. A decidedly offensive odor was perceived, and one of the ladies unconsciously applied her handkerchief to her nose. The empress was speaking to the sufferer in her gentlest tones, and the lady

Space forbids further quotation, but a touching prayer with which our article closes is a fair expression of the reverence which Japanese—men as well as women—feel toward their empress. The chivalrous attitude of the nation confirms what some of us aliens have long believed, that had not corrupted forms of Buddhism so largely supplanted the primitive faith woman would have held a higher position in Japan.

That ancient cult—"the way of the gods"—with its "heaven-illumining goddess," the legendary ancestress of the imperial house, with its simple worship which once permitted priestess as well as priest to officiate at the shrines, points to a higher estimate of woman than that which obtained at a later day. For the sake of the sun-goddess, the fair first-born of the divine "first parents" of Japan, a daughter, even though she may precede the longed-for son, receives a warm fireside welcome. Perhaps, then, the goddess will pardon one who is a foreigner and afar off for offering that national ode which honors her imperial descendant in momentary homage to one who has never trodden "the high plains of heaven," but who seeks to make sunshine on our little earth :

Sovereign august, fair be thy reign,
Till smallest pebble of the plain
Becomes a rock with mosses grown,
And ages thousandfold have flown!



EDITOR'S OUTLOOK.

THE MADONNAS OF RELIGION AND ART.

THE history of Mary the Mother of Jesus is briefly told in the gospels, but it has had a marvelous development in worship, in legend, and in art. The singularly distinguished position of this daughter of Israel early arrested the attention and stimulated the imagination. As early as the fourth century the worship paid to Ceres was transferred to her, and in process of time all the nobility ascribed to feminine character in story and myth had centered in this gracious mother of the Lord. Every kind of devotion, every picturesqueness of homage or loyalty came to crown her as "Our Lady" in the days of chivalry.

No other woman has had a millionth part of the honors accorded enthusiastically and adoringly to the Jewish maiden who came to be called "the Queen of Heaven." To her was transferred even the intercessory offices and effectual prayers of her Son; this extravagance of worship is doubtless still paid to her by the humble peasantry of more than one country.

There is a reason—more than one reason—for this remarkable development of Mary's character and mission. Back of it all is the voiceless desire of the race for the redemption of its womankind—for race healing through the woman and the mother. Of this we need only say that the proof of the desire is seen in its results. The history of Christianity might be written from this point of view, the progress of woman. A man is often devout beyond the meaning of his own will, so an ideal may struggle and conquer in the bosoms of men who as yet know not their own meaning. Mary the Mother of Jesus symbolized the voiceless hope. The extravagance may be neglected; the honored, crowned, adored woman has been a mighty force in feminine progress.

The Virgin Mother in the gospels is a noble figure. Her character is very fully

outlined in Luke; and there is a singular accumulation about her name of qualities which command our modern respect and homage when they meet in a woman. One may almost say that Luke has painted our ideal woman.

In this picture of Luke Mrs. Jerneson (in "Legends of the Madonna") finds (1) trustful humility, (2) decision of character combined with prudence, (3) intellectual strength, (4) habits of reflection, (5) motherly devotion, and (6) courage and composure on the day of the crucifixion of her son. Worked out of the incidents from the few words reported as from her lips and from the statements of Luke, these deductions are materials for the development of a noble womanhood. They are in error, then, who find no special place for Mary in our religion; so large a figure, projected so far forward of general experience in its solidity, so full of gracious moral beauty, intellectual power, and heroism, could not be neglected by the Christian consciousness, could not fail to remain in the foreground of Christian story, could not fail to inspire in open worship or in subtle forms of admiration and reverence a deep affection and a striving to realize in Christian womanhood the same beauty and form of character.

This woman—the Madonna, or Mother—was painted for the churches by rude artists centuries before our modern art found her. Probably we may trust the opinion of some historians of art that at the first, and for some ages, the Madonna was represented alone, bearing no child, and in her solitary majesty pleading for the ideal woman of Luke's gospel. It is at least a pleasure to think that in such representations the ideal of redeemed womanhood might disengage itself from the accessories of worship and elevate the desires and hopes of worshipers.

Then the neglected babe was refound

and placed on her bosom or by her side. At first the babe was fully clothed—until the fifteenth century—and often he was richly clad; then art reacted to the nakedness of the Holy Child in the sixteenth century. No man can number the pictures of the Madonna. For fifteen centuries artists have painted the Virgin Mother for churches, for houses, for public galleries of art. The Virgin is painted standing, sitting, with only her child, or with an infant St. John or a group of children, with one or more of the apostles, or with a group of saints belonging to the country of the artist. She is painted alone for one purpose: to show Luke's maiden receiving the startling message of "the annunciation."

The limitations of art are set out cheaply by these pictures. The type of woman known to the artist gets upon his canvas. If the artist lived in Siena a pensive sentiment is expressed in the face of his Madonna; in Milan she is intellectual; in early Greek art hard lifelessness is seen; in Umbria a refined mysticism appears in the eyes; in Florence a kind of stately elegance breathes from the whole figure; in Venice a fascinating loveliness is presented to us; in Spain the whole figure is alive and speaking; in Flemish painting all is prosaic; in early German art simplicity reigns and charms us by the perfect singleness of the ideal.

These limitations reach farther still. The woman who served as a model, perhaps the woman whom the artist loved, is presented to us, often with only conventional religious suggestions. If the reader turns to pages 313-320 he will see these limitations in most of our pictures. The Sistine Madonna of Raphael is conspicuously triumphant over all such limitations. Many critics think this picture the greatest of all pictures; so much is expressed in the attitude and face. One must linger over it and look again and again to catch the emotions which struggle into speech in this glorious face.

Turning to others, note that Perugino gives us girlhood sobered by maternity; Romano subtle intellectuality; Müller serious-minded motherhood; Gabriel Max a

striking attitude with no special meaning; Hugo Vogel a Jewish woman—the rarest thing in Madonnas; Bodenhausen a face of singular purity. C. Froschl's Madonna is an audacity without excuse. This peasant mother with the rude hands and homely child satisfies no ideal. The strange thing in them all—except Raphael's—is the absence of religious suggestion and impulse. Perhaps, however, the artists built nobly in all this—worked from the large meaning of the Virgin Mother as ideal womanhood and motherhood.

GOOD ROADS AND GOOD MORALS.

It might be unsafe to say that "wherever the roads are good the morals are good," or that bad roads are a sure indication of bad morals among the people who live beside them. There would, however, be little risk in assuming that excellent highways are conducive to right living and to intelligent regard for the best that enlightened life affords. A road is always a thing of influence. From the cow-path up to the double-track railway, every line of habitual movement marked out by man and his domestic and commercial agents is a register of civilization from which history may be safely reckoned. Thrift and success naturally flow over the smoothest and shortest routes.

Wherever a broad, solid, and well-graded thoroughfare crosses a country it is quite sure to be thickly lined on either side with the results of intelligent and prosperous labor. Beautiful homes, well-kept farms, the hedges trimmed, the barns tastefully painted, thoroughbred cattle, flourishing crops, thriving towns—all of these may be seen from the best highways as we pass along. It is easy to make out the condition of a neighborhood so soon as a perfect description of its highways comes to hand, and a town without command of good roads always wears a benighted look.

The moral effect of rapid and easy transportation is so subtle and pervasive that we find it difficult to separate it from all the other elements of a people's prosperity and happiness; still we feel it and cannot be

mistaken as to its reality and extent. From the metropolis down to the country village it is plainly apparent that roads are the chief feeders of commerce; they are the channels of circulation for both urban and rural life. Where the old-time wooden wain still lingers and the log cabin serves for home we do not expect to find macadamized highways or to come upon stirring and thriving towns.

A tour into any of our mountain regions, where excellent thoroughfares are next to impossible of construction, will disclose the fact that without good roads it is hard to import enlightenment. Where travel is rough, unpleasant, slow, tiresome, life is almost sure to be stagnant or discouragingly retarded. True the people may be honest in their way and religious after a fashion, but their moral condition is feeble and benighted. Isolation from all that is new, invigorating, and progressive in thought, and from all that is stimulating in a physical way, is the doom of every community whose highways forbid free and pleasurable travel.

But there is something comforting and stimulating in dwelling beside a pleasant and much-traveled public road. The life of the highway is the best the country has. Along the road pass the strongest, cheeriest, and most enterprising of our true yeomen, with their vigorous wives and sturdy children. What we see on that route cannot breed discontent. Men, women, and children take a great deal of happiness by contagion and infection. We are creatures of times, environments, and opportunities; and it is to the public road that we must look if we would get the first glimpse of every new thing as it approaches.

It has been well said that easy transit is the secret of brotherhood, because distance overcome is the measure of social solidity. A mile of impassable road completely breaks up the unity of sentiment upon which true moral safety rests. Our next-door neighbor may be a league distant, yet a bicycle and a good highway bring him very close; the town may be ten miles from our home, but the horseless carriage will

render the fact insignificant. On a good railway we fly from the winter snows of Boston to the balmy breezes of New Orleans in two days or less. It all depends upon a road.

Who shall say that life does not catch a tremendous moral force from the bettering of the highways? Churches, schools, workshops, manufactures, studios, libraries—the older and better the roads the more of these. Refined manners are spread far and wide where there is easy communication between the centers of urban culture and the scattered country homes. A rural population will not be rude and ignorant long after the lyceum, the public library, the enlightened pulpit, and the well-ordered school are within its easy reach. And with good roads will come country mail delivery by which the daily newspapers, the magazines, and the latest books of belle-lettres, science, and art will reach every home. Moral touch is moral encouragement, and when a whole people feel at once every thrill of warning, of challenge, of progress, there can be no sudden blow to freedom, no cataclysm involving irresponsible and innocent communities. The tough moral fiber of a nation depends for homogeneity upon a perfect national understanding, and this understanding is fed through the public carrier.

Upon investigation it is found that nearly all of the opposition to good roads comes from country people. As a rule our towns and cities show by their street improvements that urban people believe in clean, solid, well-drained, and carefully graded highways. Drive a little way into the country and you begin to jolt over inferior roads. Our people must be enlightened upon this great subject. Let our school teachers take up the theme, let our preachers feel and express its importance, let the press urge it until the people are educated. A nation cannot be truly great without a system of excellent common roads. The betterment of our highways will insure the vigorous advancement of patriotism, enlightened public sentiment, and sound morals.

CURRENT HISTORY AND OPINION.*

CHARLES FREDERICK CRISP.



EX-SPEAKER CHARLES F. CRISP.

IN the death of ex-Speaker Crisp, which occurred on October 23 in Atlanta, Ga., the South loses one of her most prominent men in public life. The son of American parents, Charles Frederick Crisp was born at Sheffield, England, in 1845. He was early accustomed to the atmosphere of public life, his father, mother, and an older brother and sister being members of the dramatic profession. Before the close of 1845 his parents brought him to America. They had him educated in the public schools of Savannah and Macon, Ga. In 1861 Mr. Crisp joined the Confederate Army, serving as lieutenant until his capture by the enemy in May, 1864. Upon his release, in 1865, he joined his parents at Ellaville, Schley County, Ga., and began the study of law. The next year he was admitted to the bar.

In politics he was a Democrat. He entered his first public office in 1872 as solicitor-general for the southwestern judicial district and about this time moved to Americus, Ga., which since then has been his home. In 1873 he was reappointed to the office of solicitor-general for a term of four years. At the expiration of

the four years he was appointed judge of the Superior Court of the same district, and was continued in office by election in the General Assembly of the state in 1878 and again in 1880. In 1882 he resigned the judgeship and was elected by the Democratic party to represent the third Georgia district in the United States Congress. His services as representative began with the Forty-eighth Congress in 1891 and extended through the Fifty-fourth Congress, ending in 1895. They made his name well known throughout the Union, especially during the Fifty-second and Fifty-third Congresses, when he was speaker of the House. At the primaries of June 6 the Democratic party of his section gave Mr. Crisp the nomination for United States senator to succeed Senator Gordon whose term expires this year. Mr. Crisp is survived by his wife, two sons, and two daughters.

The Mail and Express. (New York, N. Y.)

His consistency as a Democrat remained unchallenged until he surrendered to the sophistries of free silver and became a vigorous supporter of that wing of the party. Despite his errors of financial judgment his death is to be generally regretted, as that of a very able man, whose intense honesty always held out a hope of his conversion to sound money.

The Chicago Evening Post. (Ill.)

Faithful, frank, honest, discreet, and fearless, Charles Frederick Crisp had a strength of character to which partisans of his faith could rally. He was a clear-minded, level-headed, and successful lawyer before he entered the political arena, and when he was elected to Congress he gave up his private business in order to devote himself to public affairs. The loss of Georgia and the South in the death of ex-Speaker Crisp is a national loss, which we of the North are glad to acknowledge, for no

sectionalism of political platforms and campaigns can render the death of an honest, able, and sincere statesman a matter of indifference to the whole people. The safety of the republic rests in the possession of men like Mr. Crisp.

The Argus. (Albany, N. Y.)

Death is sorely bereaving the Democratic party, when it takes within a six-month William Eustis Russell, the flower of New England Democracy, and Charles Frederick Crisp, the flower of Southern Democracy. Differ as Democrats may on questions of financial policy, true Democrats are not likely to dissent from any words of praise that may be bestowed on men like these, in honoring whom the Democratic party honored itself. It will be long before his fellow-Democrats forget the sacrifice Judge Crisp made of the United States senatorship in 1894, because he felt that his party needed him in the Lower House. The honor he then waved aside sudden and untimely death has taken from him within a few hours of its unanimous confirmation. The succession must indeed be worthily bestowed to make good the loss to Democracy.

* This department, together with the book "The Growth of the French Nation," constitutes a special C. L. S. C. course, for the reading of which a seal is given.

THE CZAR AND CZARINA'S TOUR IN EUROPE.



NICHOLAS II.
Czar of Russia.

the Scotland Yard authorities, on September 12, of a dynamite plot to destroy the crowned heads of Russia and England when they should be assembled at Balmoral Castle, Scotland. The party embarked on September 20 for Leith, Scotland, *en route* for Balmoral, and the visit on British soil passed in safety from September 22 to October 3. On October 5 the Russians arrived in Cherbourg, France, and proceeded to Paris amid continual ovations. On October 9 they left France for Darmstadt, Germany. Here they remained till November 8, and then returned directly home. The entire journey was a triumphal march, during whose course the visitors received homage from the world's greatest rulers and statesmen, but in joyful demonstrations of welcome France outdid all other nations. It is the first time the republic of France has been honored with an official visit from any European monarch. The czar was noncommittal in his speeches to all the nations except France, and he permitted the announcement of an alliance of that nation with Russia.

San Francisco Chronicle. (Cal.)

It is now admitted by correspondents in closest touch with authority that the czar's visit to the queen, however pleasing as a courtesy, was thoroughly unsatisfactory as a political event.

The Denver Republican. (Col.)

Probably no other man in the world could have caused more anxiety than he did among the sovereigns he visited. France seems to have extracted the most comfort from his visit and Germany the least.

The New York Herald. (N. Y.)

The splendor of the reception given to the czar by France is perfectly justified by diplomatic history and the great good sense of the French people. The French Republic of to-day has every reason to be proud of this friendship with the czar, and the czar's visit to Paris shows that the great imperial ruler appreciates France's strong alliance at its full and vast value.



ALEXANDRA FEODOROVNA.
Czarina of Russia.

Boston Journal. (Mass.)

Those extraordinary precautions which were adopted to assure the personal safety of the czar on his visit to Queen Victoria at Balmoral took all the joyousness out of the holiday. It was a silent but impressive argument against the whole idea of emperors and kings and princes. The total disappearance of such medieval rubbish cannot be far off when such scenes are possible even in docile, easy-going Britain.

The Rhode Island Country Journal. (Providence.)

It is pointed out that this is the first time that any European sovereign has ever made an official visit to the French Republic. Does this not mean that France has taken her recognized place among the nations as a stable government? Is it not proof of a universal conviction that the French Democracy has come to stay? In the implied compliment every republican country in the world may reasonably take satisfaction.

The Times-Democrat. (New Orleans, La.)

No one can blame the czar, who is for Russia, if he utilizes France for the isolation of Great Britain —his more redoubtable enemy. The only wonder is that such a use of France has become possible.

Public Ledger. (Philadelphia, Pa.)

The czar's visit means a great deal, and the French people cannot be too enthusiastic in their

reception of him. It means a great accession of strength, an elevation from the position of a defeated, isolated nation to that of an ally of one most powerful, a resumption of the ascendancy which France lost at Sedan. More than this, it means to a Frenchman revenge on Germany, the regaining of Alsace and Lorraine, and, very probably, "getting even" with England for her work in Egypt.

PRINCETON'S SESQUI-CENTENNIAL.

FOR three days, October 20-22, Princeton, N. J., was the center of collegiate interest, the occasion being the celebration of the one hundred fiftieth anniversary of the College of New Jersey. Delegates from other American and foreign institutions of learning were in attendance as well as hundreds of Princeton's alumni. On alumni day Governor Griggs of New Jersey, nominal president of the board of trustees, presided at the morning session, Rev. Dr. Henry VanDyke of New York read the anniversary poem, entitled "The Builders," and Prof. Woodrow Wilson of Princeton delivered the anniversary oration on "Princeton in the Nation's Service." President Cleveland was present to review the great parade in the evening, and delivered an address on the closing day of the celebration. At this session President Patton announced that the institution which has heretofore been known as the College of New Jersey shall henceforth be called Princeton University.

The Philadelphia Inquirer. (Pa.)

While Princeton cannot be said to be a scientific university, turning the attention of its students to the marvels of the spectroscope and the composition of suns and systems, it has devoted itself to the study of the development of humanity, to the influences which have helped the spread of civilization, to "the glory that was Greece and the grandeur that was Rome," and from thence to the molding of laws that have dispelled the fogs of error and lifted mankind to a height from which neither king nor parliament can dislodge it. The men to whom such an institution teaches the duties of educated citizenship can always be depended upon to be in the vanguard of that great army which is battling for human rights and liberties.

Baltimore American. (Md.)

Princeton amply deserved the honor of the presence of the president of the United States, for she has contributed to the country thousands of its best and most eminent men, and her teachings have ever been in the direction of plain honesty,

sound morality, and patriotic citizenship. President Cleveland took his text from this fact, and while he made no reference to politics, he skated all around the issues of the day in a manner that is as unmistakable in print as it must have been in speech.

The Sun. (New York, N. Y.)

It is true that, like most of its American competitors, Princeton scarcely satisfies the definition of a *universitas*, as the word is now used in Germany or in England. It is not an examining and degree-conferring body, ministering to more than a score of affiliated colleges, like Oxford and Cambridge; and it lacks some of the faculties or departments of study and research included in the all-embracing scheme presented at Berlin. . . . But in respect to the number of branches of learning and the provinces of science to which Princeton gives access and guidance it deserves the name of university as truly as does Trinity College, Dublin; and in respect to the range of country from which its undergraduates come it is more widely serviceable than the Irish institution.

LI HUNG CHANG'S NEW HONOR.

IT is a matter of importance that Li Hung Chang's return home to China from his recent tour around the world has been followed by his return to power. Advices of October 26 from Peking, China, announce his appointment as Chinese minister of foreign affairs. Heretofore China's ministry of foreign affairs, called the Tsung-li-Yamen, has consisted of a board of several members, of whom the chief in authority was the president. Upon the emperor's approval of Li Hung Chang's liberal policies adopted from western nations, the president of the Tsung-li-Yamen, Prince Ching, who is opposed to any innovations in the ministry, tendered his resignation. A dispatch of October 29 from Berlin says that the Tsung-li-Yamen will be remodeled on the European plan, and that for the furtherance of his new duties Li Hung Chang has been ordered to change his residence from Tien-Tsin to Peking.

New York Tribune. (N. Y.)

The Grand Old Man of China has returned home in triumph. In his unique progress around



LI HUNG CHANG.

ister, but might be dismissed from every place he occupied at any moment by a single ministerial word. That complaint can be made no longer. He has become not only a minister, but the greatest of all ministers, filling a place hitherto reserved for

a near kinsman of the emperor himself. He has reached the zenith of his career, from which, it is earnestly to be hoped, he will not for many a year go to his setting.

The Rhode Island Country Journal. (Providence.)

The appointment of Li Hung Chang as foreign minister of China could hardly be a surprise, for there is no man in the Celestial Empire who has such a broad knowledge of the outside world as he. But if the appointment is a fitting one it is not one which necessarily implies that the aged statesman will be able to put into effect reforms which he may consider necessary for China's welfare.

Harrisburg Telegram. (Pa.)

In his new position Li Hung Chang can bring to bear all the knowledge he accumulated during his tour around the world, and if he shall do half that is expected of him then has China fallen upon better days. We may look for more railroads and telegraph and telephone lines in China now, and the introduction generally of the electric systems that have pushed other nations so far to the front.

The Denver Republican. (Col.)

It would be almost impossible to accomplish such a reform, if it is meant that Chinese diplomatic methods would be made to conform to those of Europe. What the western world is more interested in is the construction of railroads and the introduction of machinery for manufacturing.

ALLEGED DYNAMITERS RELEASED.

GREAT Britain's avenging hand was held back from the alleged dynamiter J. Patrick J. Tynan by the action of the French government. Tynan is one of the four men arrested on September 12 by British authorities for implication in the dynamite plot to destroy the crowned heads of Russia and Great Britain. His arrest occurred at Boulogne-sur-Mer, France, and he was there held in custody. On September 19 the English government demanded his extradition on the ground that he was the organizer, or "No. 1," of the Irish Invincibles, an organization that is accused of causing the murders of Mr. Burke and Lord Frederick Cavendish in Phoenix Park, Dublin, in 1882. A French cabinet council led by the minister of justice, M. Darlin, on October 13 took action refusing the extradition of Tynan on the grounds of insufficient evidence to prove his identity with "No. 1" or to prove that he was connected with the Phoenix Park murders. Moreover the council concurred in M. Darlin's assertion that even if these charges had been substantiated the case is covered by prescription. On October 15 the prisoner was released. He started for Paris the next morning and October 18 sailed from Cherbourg, France, for New York. Tynan is an Irishman by birth and a naturalized American citizen. Messrs. John F. Kearney and Thomas Haines, whose arrest occurred at Rotterdam, Holland, simultaneously with that of Tynan were released and expelled from Holland on October 3, arriving in New York on October 16. The charges against the other suspected man, Edward Bell, who was arrested at Glasgow, Scotland, are dwindling to insignificance.

The New York Tribune. (N. Y.)

The whole affair has, as the reporters say, "fizzled out." Tynan has been discharged in France. The persons to be sought out and punished now are those who humbugged the British press and public. The great lesson of the affair is that serious conspirators do not blab in barrooms about their designs.

New York Tribune. (N. Y.)

Now the play is ended, and Americans are vindi-

cated. The British government has failed to prove to the French government that Tynan is a dynamiter, or was "No. 1," or is anything more than a taproom "patriot," "full of strange oaths," and growing fuller of them as the adjacent bottles grow emptier. Such is the man England went into hysterics over, and wanted America to go into hysterics over. Does she not now wish she had the repose and discrimination of her "kin beyond the sea?" Or

does she realize, and is she ready to confess, that it was all a "put up job"?

The Boston Advertiser. (Mass.)

The refusal of the French government to extradite the alleged dynamiter Tynan did not come as a surprise. When it was learned that the testimony produced by the British detectives regarding the reported dynamite conspiracy was so weak, it was

almost taken for granted that the French government would decline to give Tynan up to the British authorities.

The Philadelphia Inquirer. (Pa.)

Whatever exaggeration there may be in the statements of the London police it is evident that a plot was on foot involving the destruction of property, if not of human life.

SPANISH WARS.

SPAIN'S colonial wars continue to drain her resources of men and money. In the Philippine Islands General Blanco, in command of the Spanish forces, took the field in person on October 11. According to Spanish official advices of October 15, he met with a crushing defeat at Talisay, about thirty miles south of Manila. Then came the news, on October 28, that the revolt had spread to the Sulu Islands. According to an eastern dispatch of October 29 two Japanese steamers secretly brought more than 43,000 stands of arms to the rebels. The Spaniards claim numerous victories. According to oriental reports they are hemmed in at Manila and the fort near Cavite is held by 1,200 insurgents with provisions for two years. The struggle here is accompanied with more revolting savagery than in Cuba, for the eastern natives retaliate in kind upon the Spaniards. Several times advices from Havana have reported that the Spaniards have driven Maceo from his posts; these posts prove not to have been his stronghold in the hills. Spanish official reports admit defeats on October 4 and 5 at Cascorro, east Cuba, by the insurgents, who had besieged the place for thirteen days. At Guamo, near Pinar del Rio City, on October 4, the Spaniards in five columns attacked a detachment of insurgents sent by Maceo from Loma Blanco to convoy to the hills an expedition landed near Dimas. The Spaniards were repulsed in several fierce engagements and the expedition, fitted out in France and said to be the largest ever sent to Cuba, reached its destination without the loss of a single pack-mule. Lighter battles have occurred in which the Spaniards claim victory. The American consul-general, Fitz-Hugh Lee, left Havana on November 1, bound for New York.

The Mail and Express. (New York, N. Y.)

All accounts agree that the helpless inhabitants of the Philippine Islands are rapidly being Weylerized by Spain's most relentless methods. It is the same old story of a tax-burdened race revolting against tyranny and misrule only to fall victims to Spanish massacre.

The Denver Republican. (Col.)

It looks very bad for the Spaniards in Cuba. They are apparently unable to make any headway against the insurgents. This cannot continue much longer without convincing the creditors of Spain that the war should cease and the independence of Cuba be acknowledged.

The Times-Union. (Jacksonville, Fla.)

Something should be done to end the war in Cuba. It is being conducted in a barbarous manner, and it may drag on for months, if not years.

The Rhode Island Country Journal. (Providence.)

If the Cubans carry on a dynamite campaign this winter they will stir consternation in the ranks of the enemy. Apparently they can destroy with little exertion any town they are able to approach, and if the Spanish attempt a similar dynamite campaign they will find only scattered bands of rebels and unimportant encampments against which to direct their fire.

The Sun. (New York, N. Y.)

While it is quite credible that General Lee desires a short rest from official duties there is good reason to surmise that there is something else in his visit. Mr. Cleveland will soon have Congress on his hands, and one of the points on which he must address that body in his annual message is the present status of the revolution in Cuba.

Dagblad. (The Hague, Holland.)

Let not the Dutch government consider the trouble in the Philippines as concerning Spain alone, but let it take this opportunity to strengthen its army and navy in the Indies. Perhaps it may be desirable for us to associate ourselves with other nations in a movement against Japan in order to assure the security of our colonies, and we must be armed in view of such an eventuality.

La Correspondencia Militar. (Madrid, Spain.)

What General Weyler has not been able to do in one year, even with the vast resources at his disposal, he will surely accomplish with the 40,000 men who have just been sent to him. This the country and the government expect from him. He has the government's entire confidence. No difficulty will be placed in his way. But should circumstances require it he will be recalled from Cuba, as was the case with Gen. Martinez Campos.

ITALY'S ROYAL WEDDING.



CROWN PRINCE VICTOR EMMANUEL, OF ITALY.

minister and minister of foreign affairs, in his capacity as crown notary officiating. There were present the king and queen of Italy, visiting members of the bride's family, the presidents of the Senate and Chamber of Deputies, the ministry, and other notables. The religious rites followed at eleven o'clock in the church of Santa Maria deli Angeli, whither the wedding party and guests were conveyed in state carriages. In honor of the occasion all Rome was resplendent in gala attire and especially the streets from the Quirinal to the church. Military bands stationed at intervals along the route made music and the throngs of people cheered incessantly as the procession passed.

The Tribune. (Minneapolis, Minn.)

The marriage is a very popular one with all classes in Italy.

The Boston Journal. (Mass.)

The prince of Naples has been a long time choosing his bride, and he has chosen her oddly. The union of the dynasties of Italy and Montenegro is not immensely powerful unless it is borne in mind how closely Nicholas, czar of all the Russias, is concerned in the match.

The Public Ledger. (Philadelphia, Pa.)

Montenegro is a Russian dependence, and this matrimonial alliance will have a tendency to detach Italy from Germany and bind her to Russia, which would be a great shifting of that delicately adjusted relation, the balance of power in Europe.

New York Tribune. (N. Y.)

At the risk of seeming ungracious, it must be confessed that the marriage of the crown prince of Italy is an occasion for hope rather than for assured and triumphant exultation. Everybody wishes the young man well, and at least all who desire the perpetuation of the Italian Kingdom look to this match for a strengthening and firmer establishing of the dynasty of Savoy. Perhaps such will be the result, though to secure it something more will be required

THE wedding of Victor Emmanuel, prince of Naples and crown prince of Italy, to Princess Hélène of Montenegro was celebrated at Rome, notwithstanding Pope Leo XIII.'s aversion to solemnizing in Rome a marriage in a dynasty still under the decree of excommunication. This decree was pronounced when Victor Emmanuel II. ended the pope's temporal power. A necessary preliminary to Princess Hélène's marriage with Italy's crown prince was her formal reception into the Catholic Church. It took place on October 21, the day of her arrival on Italian soil, in the Church of St. Nicholas at Bari. The royal party then sailed for Rome. Here in the Quirinal at ten o'clock October 24 the civil ceremony of marriage was performed, Marquis di Rudini, prime



PRINCESS HÉLÈNE, OF MONTENEGRO.

than merely providing a succession of heirs to the throne. The house of Savoy does not greatly command the affection of the Italian people, outside of its old Sardinian realm. It must justify its right to reign and must win and retain its hold upon the popular heart by giving the nation good government. To what extent the present crown prince, who will be the third Italian king of his line, will do that is in the future to be seen. Certainly his father is not doing it with notable success.

The Rhode Island Country Journal. (Providence.)

Apparently it does not lie between Great Britain, France, and Russia to dispose of Constantinople, at least not at the present time. The Triple Alliance is to come into the contest, and first of all Austria-Hungary. Italy, still depending for its very life on the influence and protection of Germany and Austria, may aid its own dynastic future by obtaining a hold on [Montenegro in] the Balkan peninsula.

Zukunft. (Berlin, Germany.)

The Dreibund is now only an external semblance of an alliance. Germany cannot reckon upon her allies, as she knows full well that Russia may at any moment give her assent to the scheme of an enemy (France) frantic for revenge.

THE GENERAL ELECTIONS IN THE UNITED STATES.



WILLIAM MCKINLEY,
President Elect of the United States.

A VICTORY for Republicanism and sound money by an overwhelming majority of both the popular and electoral votes is the result of the presidential election held November 3. The chief issue of the campaign was sound money, though tariff was second in consideration. These two principles embodied in the Republican platform and represented by the Republican presidential candidates, McKinley and Hobart, were supported not only by the united Republican party but by a large faction of the Democratic party not in favor of the platform adopted by the Democratic National Convention at Chicago and indirectly by Sound Money Democrats who voted for the presidential nominees of the Gold Democratic National Convention at Indianapolis. It was these forces working for McKinley and Hobart that defeated the Democratic candidates Bryan and Sewall.

Of the total number of electoral votes, 447, there were 272 cast for McKinley, 224 being the number necessary for his election. He carried the 23 states: California, Connecticut, Delaware, Illinois, Indiana, Iowa, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, West Virginia, and Wisconsin. The remaining 22 states cast their votes for Bryan, not one of the other presidential candidates in the field carrying a single state. The capture by the Republicans of Delaware, Maryland, Kentucky, and West Virginia, with 29 of their 30 electoral votes, marks the breaking up of the "solid South" coalition which for a score of years has controlled 159 electoral votes, it being the first time that southern or border state has been carried for a Republican presidential candidate since 1876, when the votes of Florida, Louisiana, and South Carolina were set down in favor of R. B. Hayes. The net Republican gain over 1888 and 1892 in the whole group of Southern States is more than 350,000. North of this group the 18 states included in the region between the North Atlantic coast on the east, the Potomac and Ohio Rivers on the south, and the Missouri River on the west, went in a solid body overwhelmingly Republican. Of these states those of New Jersey, which since the Civil War never before has failed to give her votes to a Democratic presidential candidate, Connecticut, Delaware, Illinois, Indiana, New York, Maryland, Wisconsin, Kentucky, and West Virginia have all been wrested from the Democrats, whose ticket they voted in 1892. In Connecticut, which usually goes Democratic, the Republicans secured the largest majority ever given by that state to any national ticket. The result of the election in Iowa shows the largest vote ever cast there, as well as the largest Republican majority ever secured in the state. There have been large Republican gains, in short, in every state in the Union except Kansas, Washington, Colorado, Nevada, Wyoming, Idaho, and Utah.

The congressional returns make sure that for the Fifty-fifth Congress the Republicans will have a good working majority in the House of Representatives, and while in the Senate the result is very close yet from the general comp'lexion of the state elections it is not improbable that the Republicans will be able to control the Senate, at least with the vote of the vice president. It is thought that the Republicans will be 44 strong in the Senate, which brings their number up to within 1 of half the membership of that body; that the Silver Democrats will be 30 strong, Sound Money Democrats 4, Populists 7, and Silver men 5. The Republicans will gain senators in the next Congress from Maryland, Ohio, Illinois, Indiana, New York, and Wisconsin. In the House of Representatives the Republicans will have a plurality of 82 members and a majority of 65 over both Democrats and Populists. The Republican representatives will number 211, the Democratic 129, and the Populist and Silver men 17. There continues to be only one Democratic congressman from New England; namely, the one from Massachusetts.

I-Dec.



GARRET A. HOBART,
Vice President Elect of the United States.

THE ELECTORAL VOTE.

States voting for McKinley.	States voting for Bryan.	Electoral vote.	Electoral vote.
California.....	9	Alabama.....	11
Connecticut.....	6	Arkansas.....	8
Delaware.....	3	Colorado.....	4
Illinois.....	24	Florida.....	4
Indiana.....	15	Georgia.....	13
Iowa.....	13	Idaho.....	3
Kentucky.....	12	Kansas.....	10
Maine.....	6	Kentucky.....	1
Maryland.....	8	Louisiana.....	8
Massachusetts.....	15	Mississippi.....	9
Michigan.....	14	Missouri.....	17
Minnesota.....	9	Montana.....	3
New Hampshire.....	4	Nebraska.....	8
New Jersey.....	10	Nevada.....	3
New York.....	36	North Carolina.....	11
North Dakota.....	3	South Carolina.....	9
Ohio.....	23	South Dakota.....	4
Oregon.....	4	Tennessee.....	12
Pennsylvania.....	32	Texas.....	15
Rhode Island.....	4	Utah.....	3
Vermont.....	4	Virginia.....	12
West Virginia.....	6	Washington.....	4
Wisconsin.....	12	Wyoming.....	3
Total.....	272	Total.....	175

RECAPITULATION.

McKinley.....	272
Bryan.....	175
Total.....	447
Necessary to choice.....	224

New York Tribune. (N. Y.)

McKinley has far more than enough votes to elect him even if all the possibly doubtful states were given to his opponent. What seems to be state pride gives to Bryan the better prospect in Nebraska, and it is charged that the methods which Jones has so long used to manufacture majorities in Arkansas are being employed to seize Texas; but it makes no difference. Altgeld has no more chance of resurrection than Bryan, and that is less than the chance of Julius Caesar. The popular plurality for McKinley will be over 1,100,000, and his electoral vote considerably more than enough to elect.

Sentiment has had its day, the most thrilling day New York has seen for more than thirty years, if even the surrender of Lee roused deeper feeling. Americans turn quickly to the practical result, and want to be sure how far the votes of Tuesday will avail to bring better times and prevent recurring outbreaks of the anarchists. There were majorities of 310,000 in Pennsylvania, 266,000 in New York, 125,000 in Illinois, 105,000 in Ohio, 100,000 in

Massachusetts, and 100,000 in Wisconsin, and about as much in Iowa, with something like 77,000 in New Jersey and 25,000 in Maryland—states which have never been on the Republican side in national contests.

The Mail and Express. (New York, N. Y.)

Not since the organization of the government has a president been elected by a popular vote so overwhelming as that which on Tuesday was rolled up for William McKinley, the candidate of the people. Even from the unofficial and incomplete returns now available it is apparent that a popular plurality of over a million of votes for the Republican candidate, and a majority of 1,100,000 over all competitors, will be the measure of the people's approval of William McKinley and of their condemnation of the Chicago platform. Such a tremendous plurality is beyond all precedent.

Three times has a presidential candidate received a majority of the popular vote, and yet failed to secure a majority in the electoral college. These were Jackson in 1824; Tilden in 1876, and Cleveland in 1888. Whenever this has occurred there has been more or less dissatisfaction with the result, and with the electoral methods prescribed by the Constitution. Fortunately there can be no dispute or complaint this year, for McKinley has an overwhelming majority of both the electoral college and of the popular vote. To enable the reader to appreciate the completeness of the victory we append a list of the popular majorities of the candidates since 1824:

Year.	Candidates.	Plurality.
1824—Jackson over Adams.....	44,804
1828—Jackson over Adams.....	139,212
1832—Jackson over Clay.....	157,313
1836—Van Buren over Harrison.....	27,027
1840—Harrison over Van Buren.....	145,914
1844—Polk over Clay.....	38,181
1848—Taylor over Cass.....	139,555
1852—Pierce over Scott.....	214,694
1856—Buchanan over Fremont.....	496,905
1860—Lincoln over Douglas.....	489,495
1864—Lincoln over McClellan.....	411,428
1868—Grant over Seymour.....	309,584
1872—Grant over Greeley.....	763,007
1876—Tilden over Hayes.....	252,224
1880—Garfield over Hancock.....	9,464
1884—Cleveland over Blaine.....	23,005
1888—Cleveland over Harrison.....	100,475
1892—Cleveland over Harrison.....	380,961
1896—McKinley over Bryan.....	1,100,000

No president since Monroe has ever gone into the White House with such a testimonial of popular approval as that which President McKinley will carry. More truly of him than of any first-term candidate in our history might it be said that he is the people's president.

REPUBLICAN COMMENT.

The Commercial Advertiser. (New York, N. Y.)

Whatever may have been the history of other republics, this union of states, one and indivisible, need fear no foe from within. Twice it has stood the shock of revolution and emerged stronger than ever. Armed effort only shook its foundations into firmer solidity; the subtler explosives of class hatred, cupidity, and discontent have scarcely left a trace of their devilish work on the fabric so grandly founded by the champions of liberty and so heroically wrought by four generations of their posterity. The majorities from nearly every state in the Union, from every one that can make a claim to enlightenment, answer every slander and allay all anxiety.

The San Francisco Call. (Cal.)

The managers of the Democratic national campaign know very well that there is nothing in the cry of coercion which they adopted to inflame the minds and subvert the votes of the laboring people of the land. It is safe to say that not a single authentic instance of coercion or intimidation will be discovered. If workingmen's votes were cast in accordance with their employers' desires it was not because of any coercion, but rather because every employee understood that his own interests and his employer's interests are identical.

The Hartford Courant. (Conn.)

The honest Democrats of the United States did their full share toward securing the election of McKinley. It is no easy thing for earnest party men to vote for the candidate of the party that they have hitherto opposed.

New York Tribune. (N. Y.)

It is not as if the silver question had been presented to the people of these states for the first time. Records show that at one time the majority of votes from Pennsylvania favored silver coinage, and much later the majority both in Ohio and the other Central Western States. In like manner we have only to go back four years to find very different results following an appeal to the class feeling and prejudice of working people. The position now taken by overwhelming majorities in those states gives a sense of security which has not existed before for many years.

The Indianapolis Journal. (Ind.)

The sudden reappearance of gold gives the lie to the recent statements of Bryanites that there was no gold in the country. It was simply hiding pending the election.

The Times-Herald. (Chicago, Ill.)

Millions of dollars have been waiting for McKinley. The people have declared for him by overwhelming majorities. The restoration of public confidence is complete. The business revival will not be spasmodic; it will be gradual, steady, and permanent.

The Pioneer Press. (St. Paul, Minn.)

The nation is saved from the greatest calamity which ever menaced it since the Rebellion.

The Baltimore American. (Md.)

What the silver craze cost the country in the stoppage of business, in the shutting of factories and cutting off the wages of workingmen, in the results following distrust and lack of confidence no man can estimate. It is certainly millions of dollars. If the quietus has been so effectually put on this financial heresy that it will never lift its head again the people will not be disposed to complain at what its suppression has cost.

The Philadelphia Inquirer. (Pa.)

Free trade defeated itself after a short experience with the Wilson Bill. Free silver is just as dead to-day as is free trade. The agitators ought to be able to understand this. Let us have peace from them.

The Kennebec Journal. (Augusta, Me.)

The outcome of the election has amply demonstrated the wisdom of their course. Bryanism, and all it implies, has been buried beyond all hope of resurrection.

The Inter-Ocean. (Chicago, Ill.)

Confidence in the currency and in the passage of a sufficient revenue bill is restored by the election of McKinley and a Republican Congress, and with restoration of confidence there has come a renewal of activity in all branches of business. The conservative temper of the country now must be aroused to action, lest unhappily a long period of depression be followed by a tempest of speculation.

The Leavenworth Times. (Kan.)

The country is saved from four years of foolish and revolutionary government. It is good news and the country will rejoice.

The Cleveland Leader. (Ohio.)

Popular government stands before the world stronger, higher, safer than ever before. The fetters of doubt and fear are broken. Labor seeks work and capital feels the rush of new life and movement. Money is insured, in quality and quantity alike sufficient. Better times for the people and larger income for the government! All these things are in the majorities that have elected McKinley.

Republican Standard. (Bridgeport, Conn.)

The verdict is made up. It is final and for all time. No tampering with the national credit will be hereafter allowed and no man can gain credit or build up support for himself by striving to array "the classes against the masses."

The St. Louis Globe-Democrat. (Mo.)

The solid South has dropped out of politics. For the first time since 1876 the Republican party has carried states in the old slavery region.

SOUND MONEY DEMOCRATIC COMMENT.

The Times. (New York, N. Y.)

For the past thirty years there has been a party of inflation in the United States. Yesterday for the first time the people had a chance to vote yes or no on the question: Will you have money worth less than its face in gold? Their answer, by a heavier vote, a larger number of states, a more overwhelming majority than have ever been known in the history of the republic is, No.

The World. (New York, N. Y.)

The success of repudiation, with the accompanying denial of the sovereign authority of the nation and the proposition to prostitute the Supreme Court, would have destroyed the very essence of the republican idea. This great deliverance is not a party triumph. It is a triumph of morality and patriotism.

The Baltimore Sun. (Md.)

The specious arguments of the advocates of free coinage have failed to mislead the voters of the country. The answer which they have made to these appeals should convince the professional politician and demagogue for the future that honesty is the best policy in dealing with the American people.

The Detroit Free Press. (Mich.)

The forces which represented hostility to principle and to national honor have been completely and hopelessly routed. In the face of such a sweeping defeat the threat they have made of continuing the crusade begun at Chicago against honest money, the supremacy of the law, and the integrity of the Supreme Court loses all its force.

The Buffalo Enquirer. (N. Y.)

A president needs a cabinet of peers, not a coterie of chums or retainers. Let Mr. McKinley select for his advisers eight of the strongest Republicans in his party. If he feels gratitude to any particular Democrat and thinks acknowledgment due, let him send the fortunate friend on a foreign mission, where he can serve with honor, do his duty to the whole country, and in no wise embarrass the administration.

The Times. (Hartford, Conn.)

It is not a party victory; but a great triumph of honest money and honor and justice on the part of our government. Honor to the Sound Money Democrats, the Sound Money Republicans, and the sound money people.

The Sun. (New York, N. Y.)

The meagerness of the vote for the Indianapolis candidates is no reflection on the honest Democrats whose names were on that ticket. General Palmer himself is twenty times happier to-day than if he had received twenty times as many votes, and had thereby achieved the defeat of McKinley and the election of Bryan.

The St. Paul Globe. (Minn.)

The people have made this victory so overwhelming that no one can miss its significance. They have buried repudiation and mob rule under an avalanche of what promises to be a plurality of not far from a million popular votes.

The Buffalo Courier. (N. Y.)

The patriotic sentiment of the people, upholding the national honor against repudiation, and the business interests of every state and community arrayed against the debasement of the currency were chiefly instrumental in winning the battle.

The Savannah News. (Ga.)

It is not necessary to explain the reasons for their victory. They are apparent to every one. The people don't want silver monometallism, and they refuse to condemn President Cleveland for enforcing the laws of the United States, as he did at the time of the Chicago riot in 1894. They condemn Altgeld and uphold Cleveland. We look upon free silver coinage as a dead issue. It will never be resurrected. It is laid in its grave along with the greenback issue.

The Courier-Journal. (Louisville, Ky.)

Our constitutional Democracy stands forth stancher and stabler than ever before. Freed of the menace of fiatism, Populism, and anarchism, there is nothing now to dim our horizon or further obstruct our onward march. Party divisions we shall have and party contentions—Democracy and Republicanism—but Populism is powerless, and when the Republican party shall have run its course the Democratic party will be ready to take command—the Democratic party of Jefferson, of Jackson, of Cleveland, and of Palmer—reorganized and re-vivified, immutable and immortal.

The Des Moines Leader. (Ia.)

The political conspiracy hatched in the United States Senate at conferences at which the Republican silver senators were the most assiduous attendants, and which resulted in the selling out of Democratic principles for a supposed mess of Populist pottage, has been rebuked, as it deserved to be rebuked. It means that the vicious proposal for the cheapening of the people's money for the benefit of a favored interest and to the detriment of all others is dead for this generation.

The Times-Union. (Jacksonville, Fla.)

The result means that independent free coinage will not be tried soon. The Republicans are pledged to bimetallism if it can be brought about by international agreement. If they are wise they will make every effort to secure an international agreement, and by so doing retire this disturbing question from the political arena. McKinley is an extreme protectionist, but his election does not mean an increase of the tariff.

FREE SILVER COMMENT.

(Dem.) *The Journal.* (New York, N. Y.)

The gold standard will have four years more in which to show how it operates in practice. If it produces the same fruits between now and 1900 that it has yielded hitherto there will be an irresistible uprising against it. The duty of all good citizens now is to acquiesce loyally and quickly in Major McKinley's election, forget the rancors and excitements of politics as soon as possible—parting with no convictions, but remembering that there is a time for all things—and settle down to business.

(Dem.) *The Kansas City Times.* (Mo.)

The workingmen need nobody to tell them that many employers tried by every means in their power to coerce them. The complaints of coercion come not from the Democratic managers, but from the workingmen themselves.

(Dem.) *The Wheeling Register.* (W. Va.)

Attempts to coerce labor have been made, and will continue to be made; but there will be no attempt to coerce the farmer. He can't be coerced, because he is his own employer. Therefore let the farmer help out his bulldozed brother in the city.

(Dem.) *The Chicago Dispatch.* (Ill.)

Coercion in all its many forms has made life a burden to the employees of the great corporations, and every day new names are added to the list of workingmen who have been discharged or reduced in position because they have espoused the cause of free silver.

(Dem.) *The Argus.* (Albany, N. Y.)

It is a matter of Democratic gratification that the Georgia Democracy has so signally vindicated its ability to hold its own against all odds and all comers.

(Rep.) *The Denver Republican.* (Col.)

There should be no sectional feeling. The country suffered terribly from that once, and the public had a right to expect that metropolitan papers like those of the large cities would be the last to stir up such a sentiment. Through ignorance and malice, however, it has been otherwise, and to the press of the East the blame attaches.

(Ind.) *The Times-Democrat.* (New Orleans, La.)

We are all sick and tired of the depression that has prevailed so long and which made itself felt in every part of the country and in every line of business. Contracts of all kinds have been held back until after the election, as it was felt that the result might affect prices.

(Dem.) *The Cincinnati Enquirer.* (Ohio.)

The goldites, the McKinleyites and all the fractions of other political organizations may as well understand that one defeat or one hundred defeats by the machinations and money of bankers, bondholders, and money lenders will not moderate the zeal or lessen the determination of the friends of the double standard to stand by the money of the Constitution, whatever other nations may do.

(Ind.) *The Penny Press.* (Minneapolis, Minn.)

As the smoke of the recent battle clears away it will be more and more apparent how foolish was the scare by which the election has been carried.

(Dem.) *The Atlanta Constitution.* (Ga.)

The Democrats will, of course, accept the result in good faith. Fortunately they have made no threats intimating their purpose not to abide by the decision if not favorable to their candidate. This was reserved for the other side. The Republicans have come into power on the pledge that their success would guarantee a return to prosperity. This being the pledge on which they won, it is to be hoped, that it will materialize.

(Dem.) *The Commercial Appeal.* (Memphis, Tenn.)

The Democratic party is in a slightly disfigured condition. It may or may not have been the victim of unwise counsels; the future alone can tell. There is, however, no use in bandying accusations against each other. The Democracy is not dead because its mission is not ended; and the rights of the people will always stand in need of a defender as long as the Republican party exists. Just why that splendid type of Americanism William J. Bryan was overwhelmingly rejected by the American people in favor of William McKinley cannot be readily explained.

EX-SENATOR THOMAS W. FERRY.

ON October 14 at Grand Haven, Mich., apoplexy caused the death of a man whose more than national reputation has faded into obscurity since his retirement from politics twelve years ago—ex-Senator Ferry of Michigan. Thomas White Ferry was born in Mackinac, Mich., on June 1, 1827. Equipped with a common school education, he gained success in business and in 1850 was sent to the Michigan State Legislature on the Republican ticket. His activity extended over both branches of the state legislature until 1856, when he was elected by the Republicans to represent his district in Congress. From here he was sent to the United States Senate in 1871. He was one of the special committee of the Senate to frame the Resumption Act of January 14, 1875. That same year he was made president *pro tempore* of the Senate. On the death of Mr. Henry Wilson Mr. Ferry became acting vice president of the United States, which office he held until March 7, 1877. He will be remembered in this capacity as delivering

the address and presiding, in President Grant's absence, at the Centennial Exposition of Philadelphia on July 4, 1876; also as presiding at the impeachment trial of Secretary Belknap and at the sixteen joint meetings of Congress during the electoral count of 1876-77. He was returned to the Senate in 1877, but on running again in 1883 was defeated in a close contest. This was the end of his political career. Business failure reduced him from great wealth to comparative poverty. He went abroad for several years and returning home spent the rest of his days in retirement.

The St. Louis Globe Democrat. (Mo.)

The death of ex-Senator Ferry of Michigan serves to emphasize the fact that of all forms of reputation the least substantial and satisfactory is that which men win in politics. It is only in exceptional instances that it is otherwise. He was chosen president *pro tem.* of the Senate, and became acting vice president on the death of Henry Wilson.

The country looked upon him as a coming man, a presidential probability, and he had every reason to believe that he and fortune were secure friends. But in 1883 he was beaten in his third race for the Senate; then he failed in business and went abroad, broken down by his disasters, and when he returned after several years he passed into obscurity and forgetfulness.

THE TURKISH DILEMMA.

THE sultan has at last added some show of action to his promises of reform. Massacres and desolation prevailed through the empire well into October. On October 16 the Turkish government agreed to allow the peaceful departure from the empire of Armenian women and children to join their husbands and fathers in the United States. Moreover, according to news of October 19, the Porte entered into a treaty with the United States granting to Armenians who have become naturalized citizens of the United States the full protection enjoyed by all other visitors to the Turkish Empire provided with passports from the State Department. Advices of October 25 state that the powers, fearful of more massacres, warned the Porte to withdraw its imperial irade fixing on 12,000,000 subjects a levy to be used in arming the Moslem populace. The Porte denied that the irade contained anything other than an appeal to Turkish subjects for voluntary contributions to pay the expenses of the imperial troops. This excuse for refusing to withdraw the irade has alarmed the powers. A debate on the Turkish question occurred on November 3 in the French Chamber of Deputies, when M. Hanotaux, French minister of foreign affairs, said the czar of Russia upheld France in admonishing Turkey. The debate was followed immediately by the Porte's enforcement of some promised reforms.

The Atlanta Constitution. (Ga.)

More Christians have been murdered by the Turks during the last ten months than all the missionaries of Christendom have been able to convert during the past ten years; but what of it? What are the lives of the Christians, the virtue of Christian women, compared with the "vested rights" of British bondholders in Turkish and Egyptian bonds?

The Boston Journal. (Mass.)

The reply which M. Hanotaux, the French minister of foreign affairs, made in the Chamber of Deputies to an interpellation regarding the Armenian massacres conveys a message of hope. It is couched in guarded and diplomatic language, but if it means anything at all it cannot mean less than that France and Russia have reached some understanding upon the Turkish question which looks to imposing a check upon Turkish ferocity.

The Evening Post. (New York, N. Y.)

He has several treaties with all the European powers, providing for reforms, and he has plenty of fun in not observing them. A few with us would increase the mirth of the occasion.

The Philadelphia Record. (Pa.)

The American squadron at Smyrna may not have been without influence as a discourager of hesitancy on the part of the Turks. A show of teeth is the best argument with these barbarians.

The Boston Traveler. (Mass.)

It is very evident that the sultan has arrived at that condition of mind which persuades him that discretion is the better part of valor, and that it is wise that he seek to propitiate the world, and especially the United States.

The Denver Republican. (Col.)

The growing influence of Russia and the isolation of England seem to indicate that Russia may soon gain such ascendancy in the affairs of Turkey that it will be able to dictate the policy of that country, regardless of the wishes of the English government.

The Philadelphia Inquirer. (Pa.)

M. Pobiedonostzeff, procureur-general of the Holy Synod of Russia, is authority for the statement that there could be no real alliance between that country and France, and that there are merely friendly relations between the two nations.

M. CHALLEMEL-LACOUR.

THE noted French politician, writer, and orator M. Challemel-Lacour died in Paris on October 26. Born in Avranches, France, in 1827 he received his schooling at the *lycée* of Saint Louis in Paris and at the *École Normale*, taking highest rank upon his graduation from the latter place in 1849. In the same year he became professor of philosophy in the *lycée* of Pau and in 1851 in the *lycée* of Limoges. After the *consp d'état* of Napoleon III. in 1851 M. Challemel-Lacour was imprisoned in Paris for several months and then banished from France. As a lecturer in Belgium and Switzerland he won marked success, and in 1856 he was made professor of French literature in Zurich, Switzerland. Returning to his native country after the amnesty in 1859 he contributed articles on literature, art, and philosophy to the leading publications. Later he established the *Revue Politique*. He was appointed prefect of the Rhône in 1870 but resigned the following year because unable to cope with the communists in Lyons. In 1872 as a Radical representative from the Bouches-du-Rhône he entered the Chamber of Deputies and here gained popularity for his oratory. He was elected senator in 1876 and in 1879 was appointed ambassador to Switzerland. The next year he was sent to succeed M. Leon Say as ambassador at London. After two years' service at London he resigned to enter Jules Ferry's cabinet as minister of foreign affairs. In 1893 he was elected a member of the French Academy. A nervous brusqueness of manner limited his success as a diplomat but his ability was highly esteemed and after the death of Jules Ferry he was made president of the cabinet. Several months ago failing health obliged him to resign this office.

New York Tribune. (N. Y.)

The death of M. Challemel-Lacour makes the French Republic less rich, but not, we may confidently believe, less stable. He was a man of pure patriotism, fine scholarship, and austere virtues. His career was a long one, and that portion of it devoted to the service of the state would have been longer had he not nobly refused to bow the knee to the tawdry tyranny of Louis Napoleon. As it was, he served the republic faithfully from its founda-

tion to the end of his life. In the last few years his services were of the very highest order. It was his unflinching hand perhaps more than any other which held France true to herself in the last presidential crisis. It was he who more than any other resisted, and successfully resisted, the recent Radical attempts to . . . put France under the unbridled tyranny of a new revolutionary convention. For these things alone, apart from all else, he is worthy of grateful and lasting remembrance.

DISRUPTION IN THE LIBERAL PARTY.

THE leadership of the Liberal party is still an unsettled matter. Sir William Harcourt was generally considered the only possible leader for the Liberals until Lord Rosebery made his speech of October 9 on the Turkish question, regarded by many as the greatest speech of his life. English newspapers of October 13 announced that Sir William Harcourt had resigned the leadership of the Liberal party and had expressed the intention of withdrawing entirely from Parliament. Sir William Harcourt denied having taken any such action. An organized effort is being made to prevail upon Mr. Gladstone to reenter politics. It is said the Liberal party cannot be reorganized until after Parliament opens again.

The Providence Journal. (R. I.)

It seems to us that he [Lord Rosebery] has a genuine grievance against Mr. Gladstone, whose views, as he says, differ from his own, whose voice is still to the majority the voice of the real leader. It is not the first time that Mr. Gladstone, though out of politics, has made it practically impossible for others to take his place. He played the same trick on Lord Hartington.

The Daily News. (London, England.)

Lord Rosebery has allowed himself to be maneuvered out of the leadership. Before he can be asked to resume the position he must be accorded a vote of confidence by his colleagues and the party. The step taken by his lordship is a very grave and lamentable one.

National Zeitung. (Berlin, Germany.)

The question whether it is best for the people to direct the government or the government to rule the people has still to be solved. Strong men are needed, and Lord Rosebery is not a strong man, although he is a good worker.

The Speaker. (London, England.)

Lord Rosebery, who, we believe, commands the support of the majority of Liberals in his views on the eastern question, might, of course, have fought out the question between himself and Mr. Gladstone while retaining his position. But he felt that in order to gain the right to speak his mind with the necessary freedom he must abandon the leadership. There are few Liberals who will not recognize the dignity and straightforwardness of his action.

The Morning Post. (London, England.)

He has failed chiefly from lack of loyal support, and the Radical party has grave cause to regret his formal severance of his adherence to it.

The Boston Herald. (Mass.)

Under the circumstances, the chances are that Sir William Harcourt will succeed to the leadership of the party, while for the present, at least, Lord Rosebery will become an independent member.

The Times. (Philadelphia, Pa.)

Lord Rosebery's position is peculiarly embarrassing because as long as Mr. Gladstone lives he must continue the real Liberal leader. And just now, having no official responsibility, Gladstone is hot against Turkey, and has helped to set all his followers aflame, while Rosebery clearly understands that the agitation is impracticable and possibly mischievous.

EDWARD WHITE BENSON, ARCHBISHOP OF CANTERBURY.



EDWARD WHITE BENSON.
The Late Archbishop of Canterbury.

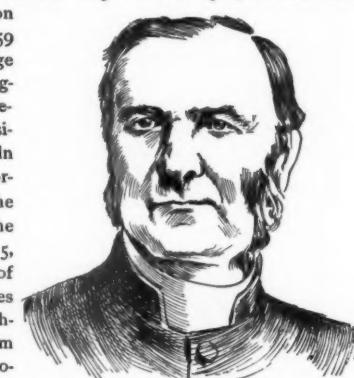
A DEATH that sent a wave of sorrow over all England is that of the archbishop of Canterbury, Edward White Benson, D.D., P.C. It occurred suddenly on October 11 at Hawarden, North Wales, where, in company with his wife, he was visiting Mr. Gladstone. Born in 1829 near Birmingham, England, Edward White Benson was educated at Trinity College, Cambridge. He graduated from this institution in 1852, ranking as first class in classical honors, senior chancellor's medalist, and senior optime in the mathematical tripos. He then was assistant master of Rugby School until 1858. From 1858-72 he was head master of Wellington College. In 1859 occurred his marriage with Miss Mary Sidgwick. He rose by degrees to canon residuary of Lincoln Cathedral, was honorary chaplain to the

queen in 1873, and in 1875-77 was chaplain in ordinary. The crown made him bishop of Truro in 1877. In 1864, 1871, 1875, 1876, 1879, and 1882 he was select preacher to the University of Cambridge, and in 1875-76 to Oxford. His scholarly qualities recommended Bishop Benson to Mr. Gladstone for the archbishopric of Canterbury, and in 1882 the crown appointed him archbishop of Canterbury, primate of all England, and metropolitan. Dr. Benson did not locate in Canterbury but in London.

The new archbishop of Canterbury, the Right Reverend Frederick Temple, D.D., is Bishop Benson's senior by eight years. He also has been head master of Rugby School and chaplain to the queen. In 1860 he published the first of the seven "Essays and Reviews" which raised a storm of criticism from the clergy. In 1868 Dr. Temple stanchly supported Mr. Gladstone's measure for the disestablishment of the Irish Church, and by Gladstone's appointment he became bishop of Exeter in 1869. In 1883 he was made Bampton lecturer at Oxford, and in 1885 was appointed bishop of London.

Boston Journal. (Mass.)

Dr. Benson enjoyed a high reputation as a scholar, and the books which he has left, though few, attest the qualities of his mind. He had a broad and catholic taste in scholarship. His exercise of the authority vested in him as head of the established church was marked by a spirit of tolerance. He was a genial, lovable, large-hearted man, who drew to himself the affection of those over whom he was placed.



FREDERICK TEMPLE.
The New Archbishop of Canterbury.

The Atlanta Constitution. (Ga.)

Although in respect to years the distinguished prelate [Dr. Temple] has measured the golden span of life he is nevertheless in vigorous health. Dr. Temple is recognized throughout England as a man of profound scholarship and exceptional piety. His contributions to religious literature have been quite frequent, and his views on subjects of theology and church government have been recognized as standard authority.

SUMMARY OF NEWS.

HOME.

October 6. American Board of Commissioners of Foreign Missions meets at Toledo, O.—An appeal for help is issued by the inhabitants of Cedar Keys, Fla., which was desolated by the tidal wave of September 29.

October 7. The United States minister at Peking reports that the Chinese ports of Foochow and Hankchow were opened as treaty ports on September 26.

October 8. Protestants and Catholics hold a public meeting at Washington to express regret at the removal of Bishop Keane from the rectorship of the Catholic University.

October 10. Harvard wins the inter-collegiate tennis cup at New Haven, Conn.

October 11. At a Christian Alliance meeting in Carnegie Hall, New York City, \$12,000 is raised for missions.

October 12. The United States Supreme Court begins its session at Washington, D. C.

October 13. The cabinet convenes for its first formal meeting since June.—In Washington, D. C., the Union Veteran Legion begins its eleventh annual encampment.

October 16. The Army Correspondents' Memorial at Gapland, Md., is dedicated.

October 17. Cardinal Satolli embarks at New York for Genoa, Italy.

October 20. The American Institute of Architects convenes at Nashville, Tenn.

October 21. The corner stone of the hall of history at the American University, Washington, D. C., is laid by Bishop Bowman (Methodist Episcopal).

October 22. The Sheats Law of Florida making it criminal to teach negroes and whites together is declared unconstitutional by Judge Rhydon M. Call of the Supreme Court of Florida.

October 27. The Protestant Episcopal Church in the United States opens its annual missionary council in Cincinnati, O.—The United States secures the coöperation of Japan and Russia in the protection of fur-bearing seals.

October 31. President Cleveland appoints Isaac M. Elliot, of New York, consul at La Guayra, Venezuela, and Horace L. Washington, of Texas, consul at Alexandretta, Syria.

November 4. President Cleveland proclaims November 26 as Thanksgiving Day.

November 6. Many places of business throughout the country are reported to have resumed work as a result of McKinley and Hobart's victory on November 3.

FOREIGN.

October 6. Ruinous prairie fires are reported from Winnipeg, Manitoba.

October 8. Many ships and lives are lost in a gale on the Irish Sea.

October 9. The French ship *Corinte* is plundered off Athucemus by the Riff pirates.

October 12. The German Socialist party begins its annual session in Sieblichen.

October 13. The rebellion in Madagascar is reported to be general throughout the island.

October 17. A treaty is entered into by Nicaragua, Honduras, and Salvador by which they unite to form the leading republic of Central America and agree to send jointly a minister to the United States.

October 23. Dr. Sut Yat Sen, of Hong-Kong, China, who was seized on October 17 and imprisoned in the Chinese legation at London, is released on demand of Lord Salisbury.

October 24. Queen Wilhelmina of Holland is confirmed at The Hague and takes her first communion.

October 28. Along the Labrador coast hundreds of persons are in destitution.

October 31. Mr. Joseph Chamberlain, British secretary of state for the colonies, is elected lord rector of Glasgow University, Scotland.

November 4. Edward John Poynter, R.A., is elected president of the Royal Academy.

November 5. The marriage of the Duc d'Orléans to Archduchess Maria Dorothea Amélie of Austria is celebrated in Vienna.—The government of Hawaii grants a full pardon to ex-Queen Liliuokalani.

NECROLOGY.

October 7. Victor de Lesseps, son of the late Count Ferdinand de Lesseps.—Gen. Louis Jules Trochu, commander of Paris during the siege in the Franco-Prussian War.

October 9. Baron Müller, Australian explorer.

October 23. Captain-General Pavia, Marquis de Navaliches (Spanish).—Columbus Delano, ex-secretary of the United States Interior Department.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR DECEMBER.

OUTLINE OF REQUIRED READING.

First Week (ending December 3).

"The Growth of the French Nation." Chapter XII.

"French Traits": "Democracy" to page 263.

In THE CHAUTAUQUAN :

"The French Character in Politics."

Sunday Reading for November 29.

Second Week (ending December 10).

"The Growth of the French Nation." Chapter XIII.

"French Traits": "Democracy" concluded.

In THE CHAUTAUQUAN :

"A Century of French Costume."

"A Prejudice against Memory."

Sunday Reading for December 6.

Third Week (ending December 17).

"The Growth of the French Nation." Chapter XIV.

"French Traits": "New York after Paris."

In THE CHAUTAUQUAN :

"Mazarin."

"The Rise and Fall of New France."

Sunday Reading for December 13.

Fourth Week (ending December 24).

"The Growth of the French Nation." Chapter XV.

In THE CHAUTAUQUAN :

"The French Revolution."

"Old Greek Social Life."

Sunday Reading for December 20.

FOR JANUARY.

First Week (ending January 7).

"The Growth of the French Nation." Chapter XVI. to page 289.

"A Study of the Sky." Chapter I. and Chapter IV. to "Ursa Minor" on page 61.

In THE CHAUTAUQUAN :

"Historic Names and Incidents of the French Academy."

Sunday Reading for January 3.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

ST. LOUIS DAY—NOVEMBER 30.

It is good to be just, inasmuch as a reputation for probity and disinterestedness gives a prince more real authority and power than any accession of territories.—*One of St. Louis' Maxims.*

1. Biographical Sketch.—St. Louis.
2. Historical Study—The crusade in which St. Louis took part.

3. A Talk—The character of military methods of the Middle Ages as illustrated by the conduct of St. Louis and his army in the crusades.
4. Essay—St. Louis and feudalism.
5. Table Talk—The king's court.

SECOND WEEK.

JOAN OF ARC DAY.—DECEMBER 4.

Nothing great was ever achieved without enthusiasm.—*Emerson.*

1. Roll Call—Response to be the name of a favorite heroine of history with the reason for the favoritism.
2. Book Review—"Personal Recollections of Joan of Arc," by Mark Twain.
3. Historical Study—The events of French history immediately preceding the appearance of Joan of Arc.
4. A Talk—The fall of Orleans and the crowning of the king.
5. Essay—The captivity, trial, and execution of Joan of Arc.
6. Conversation—Superstition as an element of success in the deliverance of Orleans.
7. Discussion—Deliverance from oppression the result of self-sacrifice.
8. Discussion—Was the deliverance of France from the English a religious movement?

THIRD WEEK.

1. A Literary Criticism—Lowell's essay on "Democracy."
2. A Character Sketch—Louis XIV.
3. A Study—The wars of Louis XIV. and their effect on the history of France.
4. A Review—America and France in the eighteenth century.
5. Essay—Charlotte Corday.
6. Table Talk—American universities.*

FOURTH WEEK.

1. A Study of Paris—The topography of Paris; the appearance of the city as a whole; the boulevards; the Bois de Boulogne; the Jardin des Plantes; the Louvre; the Tuilleries; Notre Dame; the Élysée palace; the Palais-Royal; the Hôtel de Ville; the palace, gallery, and garden of the Luxembourg.
2. Select Readings—The notes dated from the Hôtel de Louvre, January 8, 9, and 10, 1858, in Hawthorne's "French and Italian Note-Books."
3. Biographical Sketches—Voltaire, Montesquieu, and Jean Jacques Rousseau.

* See *Current History and Opinion*.

4. Comparative Historical Study—The causes of the American and the French Revolutions.
5. Questions and Answers on "French Traits."
6. Discussion—The foreign relations of Russia.*

FOR JANUARY.

FIRST WEEK.

RICHELIEU DAY—JANUARY 4.

Artifice is allowed to deceive a rival: we may employ every thing against our enemies.—*Richelieu.*

* See *Current History and Opinion.*

1. Character Sketch—Cardinal Richelieu.
2. Essay—The foreign policy of Richelieu.
3. Essay — The Huguenots in France and America.
4. A Talk—Richelieu's attitude toward French colonies.
5. A Discussion—The wisdom of the institution of intendants.
6. Table Talk—Richelieu's attitude toward internal affairs.

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READING FOR DECEMBER.

"THE GROWTH OF THE FRENCH NATION."

P. 180. "Croquants." A French word meaning country-man, fellow; a name given to the peasants who rebelled under Henry IV. and Louis XIII.

P. 183. "Mayenne" [mē-ēnn' or mā-yēnn']. A province or department in the northwestern part of France.—"Mercoeur" [mēr-kēr']. This duchy was south of central France.

P. 188. "Biron" [bē-rōn'].

P. 188. "Ravaillac" [rä-vä-yäk'].

P. 190. "Béarn" [bā-är']. An ancient province of southwestern France.

P. 192. "Luynes" [lü-ēn'].

P. 195. "Valtelline" [väl-tel-lēn']. A region of Lombardy, Italy, which includes the valley of the upper Adda from the Lake of Como to Tyrol on the northeast.

P. 196. The "Huguenot outbreak" early in the ministry of Richelieu occurred in 1625 instead of 1525, and the last Huguenot insurrection began in 1627, not in 1727, as stated on page 24 of the October number of *THE CHAUTAUQUAN*. In the same article the date 1742 was inadvertently given for 1642 and 1690 for 1590.

P. 198. "Day of Dupes." "Mary de' Medici had obtained for the cardinal a position in the council in order that he might serve as her instrument. When she saw that the minister thought only of the interests of the state, and did not yield either to her caprices or those of her second son, Gaston, she extorted from the king a promise to degrade him. Richelieu left court. Already the members of court were crowding the ante-chambers of the queen-mother. Saint-Simon, the father of the celebrated historian, remonstrated with the king and sent for Richelieu. The king then said to him, 'Continue to serve me as you have done, and I will sustain you against all those who have sworn to destroy you.' This day was known as the Day of Dupes."—*Victor Duruy's "History of France."*

P. 216. "Nymwegen" [nim'wā-gen]. The town of Nymwegen is in the Netherlands.

P. 220. "Casale" [kā-zā'le].

P. 223. "The Pyrenees," etc. A remark referring to the union of Spain and France, said to have been made by Louis XIV. when the duke of Anjou was about to ascend the throne of Spain.

P. 223. "Blenheim" [blēn'im]. A town in Bavaria.—"Ramillies" [rä-mē-yē'].—A village of Belgium.—"Malplaquet" [māl-plā-kā']. A town of France near the Belgian boundary.

P. 224. "Camisards" [kam'i-zārdz]. French Protestants of the Cévennes, so called from the white smock coats, or blouses, worn by them. They fought in defense of civil and religious liberty.

P. 226. "Assiento." From the Spanish word *asiento*, meaning contract; a name given to the treaties made by Spain with foreign countries by which her colonies were supplied with negro slaves. Such a contract was first made with the Flemings during the reign of the emperor Charles V., with the Genoese in 1580, with the Portuguese in 1696, with the French in 1701, and with the English in 1713. A few years later England sold or resigned the privilege to Spain, since which no such contract has been made.

P. 239. "Leczinska" [le-chin'ska].

P. 240. "Fleury" [fle-rē'].

P. 243. "Dupleix" [dü-plā'].—"La Bourdonnais" [la boor-do-nā'; R signifies that the r is to be trilled].

P. 246. "Laly" [lä lē'].

P. 247. "Choiseul" [shwä-zēl'].

P. 247. "Turgot" [tür-gō'].

P. 265. "Corvées." A French word meaning, in feudal law, statute-labor; labor for the feudal lord, such as repairing roads, etc., imposed by statute on the peasants.

P. 267. "Ile de France" [ēl de frōns']. Isle of France. A former government of France of which Paris was the capital. See the map in the text-book.

P. 270. "Montesquieu" [English pronunciation mon-tes-kū'].

"FRENCH TRAITS."

P. 241. "Moustier" [moo-te-ä'].

P. 243. "Inter arma silent." An adaptation of a quotation from Cicero, "Silent leges inter arma"—The laws are silent in time of war.

P. 246. "Faut-il opter?" etc. Is it necessary to make a choice? I choose to be the people.

P. 247. "Per se." Latin. In themselves.

P. 249. *Canaille.* Rabble.

P. 250. "Hôtel de Ville" [ö-tel'de vēl']. The town-hall of Paris. A fine building of the city which replaces the Hôtel de Ville burned by the Communists in 1871. In the various revolutions the Hôtel de Ville has generally been the rallying-place of the Democratic party. The "Palais Bourbon," now the Chamber of Deputies, was begun in 1722 for the dowager Duchess of Bourbon and in 1790 declared national property.

P. 251. "Le Temps." *The Times.*

P. 251. "Le Soleil." *The Sun.*—"L'Intransigeant." *The Intransigent.*

P. 254. "Louis Veuillot" [vē-yō'] (1813-'83) A French writer and editor of the Paris *Univers.*

P. 257. "Grosso modo." In a gross way, or coarse manner.

P. 257. "Panem-et-circenses." Bread and the games of the circus. A phrase from passage in one of Juvenal's satires, in which he says, "Ever since we sold our votes to none the people have thrown aside all anxiety for the public weal. For that sovereign people that once gave away military commands, consulships, legions, everything, now bridles its desires, and anxiously prays only for two things—bread, and the games of the circus."

P. 257. "Coup d'état." French, meaning literally a stroke of state; a sudden and extraordinary measure taken in state affairs; a reference to the breaking up of the National Assembly by Louis Napoleon in 1851, for an account of which see "The Growth of the French Nation," pages 325 and 326.

P. 257. "Plébiscites." In French history the expression of the popular will on public matters by the vote of the whole people.

P. 260. "Laisser faire." Let alone. A term first used in France to denote the principle of political economy which opposed the taxation or restriction of trade and industry by the government except where public peace and order required it.—"Laisser aller." Let go; unrestraint.

P. 262. "Tourangeau." A native of Touraine, an ancient government of France called on account of its fertility "the garden of France."

P. 263. "L'année terrible." The terrible year; Victor Hugo in a work called "L'Année Terrible" pictures the disasters which befell France from the fall of Sedan in 1870 to the destruction of the Commune in 1871.

P. 268. "Nus sumes," etc., may be rendered literally as follows:

We are men as they are;
Members have we as they have,
And as large bodies we have,
And as much can suffer;
To us is lacking but heart alone.

P. 269. "Déclaration des," etc. Declaration of the rights of man. One of the measures adopted by the National Assembly in 1789.—"Cœur." Heart.

P. 270. "Witenagemote" [wit'e-nä-ge-möt']. From two Anglo-Saxon words, *wita*, a wise man, and *gemöt*, assembly; in Anglo-Saxon history, a council composed of the official national leaders both of the church and state. This council was the supreme court of justice in the kingdom. "It was summoned by the king in any political emergency, and its concurrence was necessary in many important measures, such as the deciding of war, the levying of extraordinary taxes, grants of land in certain cases, and the election (and in many instances the deposition) of kings."

P. 270. "Noblesse." Nobility.

P. 273. "Status quo." A Latin phrase which means literally the state in which; the condition in which things are now.

P. 273. "C'est," etc. Is this then a revolt?—"Liancourt" [lyon-koor'].—"Non, Sire," etc. No, sire, it is a revolution.

P. 274. "Permis." Allowable; justifiable.

P. 275. "En permanence." Permanently.

P. 275. "Saturnalian." Having the character of the ancient Roman feast called Saturnalia, celebrated in honor of Saturn, at which time all classes indulged without restraint in feasting and mirthful, noisy revelry.

P. 276. The "Vendôme column" was erected in Paris by Napoleon I., in 1806-10, in memory of his defeat of the Austrians and Russians. The metal which covers the column of masonry, and on which are represented scenes of Napoleon's campaign of 1805, was procured by melting 1,200 cannons captured from the enemy. The column was destroyed in 1871 by the authority of the Commune, but was re-erected in 1875.—"Solennel." A French word meaning solemn, in the sense of formal; executed in due form of law.

P. 277. "Bouffé." Buffoon.

P. 279. "Beau rôle." The noble rôle.

P. 279. "Noyades." A French word meaning literally drownings; a name applied to the practice of drowning prisoners, a form of punishment administered during the French Revolution.—"Noyés." The drowned.

P. 282. "Ticino" [tē-chē'nō]. One of the cantons of Switzerland.

P. 286. "Au courant." Literally, in the current; to the present time; up to date.

P. 287. "French Left." In Europe one of the divisions of the legislative assembly which are maintained for purposes of party distinction and classification. The members of this division, usually the Liberals or Democrats, occupy the seats at the left-hand side of the presiding officer.

P. 292. "Res publica." Latin. Affairs of the state or community; civil affairs.

P. 295. "Mise-en-scène." Literally, placing in scene; the getting up or putting in preparation of a dramatic piece.

P. 297. "A non lucendo." Latin. From not shining.

P. 298. "Clientèle." Patronage.

P. 299. "Ouvrière." The feminine form of *ouvrier*; a workwoman.

P. 300. "Le mauvais," etc. Bad taste leads to crime.

P. 301. "Pennedepie." A small place in Normandy.

P. 304. "Cinque-Cento" [ching-kwe-chen'to]. Italian. The 16th century, with especial reference to the fine arts of that period.

P. 307. "Simplesse." Simplicity.

P. 308. "Désavurement." Want of occupation; idleness.

P. 309. "Flâneurs." Strollers; saunterers.

P. 312. "Chevaux-de-frise" [shé-vō-de-frēz]. Literally, horses of Friesland; pieces of timber or iron from which protrude pointed spikes, employed to impede the progress of cavalry or to defend a passage; hence an obstacle, an obstruction.

P. 313. "Sauve que peut." Save himself who can.

P. 313. "Il faut," etc. It is necessary to live, to fight, and to expire with one's own.

REQUIRED READING IN "THE CHAUTAUQUAN."

"A CENTURY OF FRENCH COSTUME."

1. "Beauharnais" [bō-ar-nā'].
2. "Tallien" [tā-lē-an' or tā-lyān'].
3. "Cabarrus" [kā-bā-rūs'].
4. "Chimay" [shē-mā'].
5. "Frascati" [frās-kā'te]. An Italian town a few miles southeast of Rome.
6. "Consulate." See "The Growth of the French Nation," page 306.
7. "Boieldieu" [bwol-dyē']. A composer of comic operas.
8. "Toquet" [to-kā']. A toque.

9. The "Restoration" in the history of France is "the return of the Bourbons to power in 1814 (called the first Restoration) and after the episode of the Hundred Days in 1851 (called the second Restoration)."

10. "Gavarni" [gā-vār-nē']. The pseudonym of Sulpice Guillaume Paul Chevalier, a French caricaturist (1801-66). Being employed as a draftsman in the town of Tarbes he was brought into prominence by his sketches of life and scenes in the Pyrenees to which he subscribed himself Gavarni, the name of a neighboring town. He is noted for his representations of Parisian life.

11. "La Juive" [la zhüev]. "The Jewess." One of Halévy's operas.

12. "Pardessus." An overcoat.

13. "Bugeaud" [bü-zhō'].

14. "Canescous." Rather shapeless small Spencer-like sacques.

15. "Talmas." Short, full capes, usually having hoods, worn in the first half of the present century. They were probably so called from Talmus, a French tragedian who was the first to introduce on the French stage the custom of wearing the costume in vogue during the period represented in the play.

16. "Ristori" [ris-to'ri]. A loose open jacket so

named from Adelaida Ristori, an Italian actress.—

"Zouave." A lady's jacket similar to that worn by the Zouaves, a corps of light infantry in the French army originally composed of Arabs but now of Frenchmen who are distinguished for their showy oriental costume as well as for their bravery.— "Figaro." A jacket named for Figaro, the character introduced by Beaumarchais in his plays.

17. "Titian-colored." The beautiful auburn tint seen in some of the noted portraits by Titian, the Venetian painter.

18. "Coques" [kok]. A French word meaning literally, shells; small bows of ribbon used for trimming purposes.

19. "Magenta." This color, a shade of red, was so named from Magenta, a town in Italy where a battle was fought in 1859, the year in which the dye was discovered.— "Solferino." A purplish rose color discovered about the time when the battle of Solferino was fought, hence its name. Shanghai and Peking were yellow.

"THE FRENCH CHARACTER IN POLITICS."

1. "L'état c'est moi." "I am the state," a phrase said to have been used by Louis XIV., probably in 1655 when the Parliament seemed unwilling to yield to his authority.

2. "Simon" [sē-mōn'].

3. "Freycinet" [frā-sē-nā'].

4. "Ferry" [fā-rē'].

5. "Goblet" [gō-blā'].

"CARDINAL MAZARIN."

1. "Hôtel de Cluny" [ō-tel' de klü-nē']. A palace in Paris erected by the abbots of Cluny at the close of the 15th and the beginning of the 16th century, on the site of an ancient Roman palace said to have been assigned to the emperor Constantine Chlorus.

The ruins of the *Thermes*, or baths, are the only remains of the ancient palace still existing.

2. "Nuncios." From the Latin word *nuntius*, a messenger; diplomatic representatives of the pope at a foreign court. Besides representing the pope as a temporal sovereign they are sometimes authorized to investigate and report concerning the condition of ecclesiastical affairs.

"THE FRENCH REVOLUTION."

1. "Rabaut de Saint-Etienne" [rä-bô'de sañ-tä-en']. A prominent member of the Constituent Assembly (1789-92). After joining the Girondists he was outlawed, and executed in 1793.

2. "Marat" [mä-rä']. A member of the Jacobin Club. He was stabbed in his own home by Charlotte Corday.—"Robespierre" [ro'bës-peer or ro-bës-pe-ér']. The leader of the Mountain and during the Reign of Terror his position as president of the Committee of Public Safety gave him almost unlimited power. He was guillotined in 1794.

3. *Verdâtre*. A French word meaning greenish.

4. The "Brunswick manifesto" was published by the Duke of Brunswick, Charles William Ferdinand, in 1792, in which he announced his intention to march upon Paris and reduce that city by cutting off the supplies.

5. "Dumouriez" [dü-möö-ryä'].

6. "Ther-mi-do'ri-ans." The Moderate party during the Revolution in France, which favored the overthrow of Robespierre.

7. "The Mountain." See "The Growth of the French Nation," page 288.

"THE SOCIAL LIFE OF ANCIENT GREECE."

1. The Persian Wars ended about 479 B. C. and Alexander the Great began his reign about 336 B. C.

2. "Boëtia" [bë-ô'-shi-ä]. A district of central Greece north of the Gulf of Corinth.

3. "Spartan." Belonging to Sparta, an ancient city of southern Greece.

4. "Attic." Pertaining to Attica, a Grecian state, or to the state or city of Athens; Athenian.

5. "Age of Pericles." A most brilliant period of Athenian history in which Pericles was the popular leader. His administration continued from about 469 to 429 B. C.

6. "Gymnasia." The Latin plural of *gymnasium*. The gymnasium was a feature of almost every ancient Greek community. Originally it was merely an open space of ground where athletic exercises were practiced, but later large buildings elaborately decorated were erected and frequently libraries and lecture rooms were combined with it.

7. "Themistocles" [the-mës'-to-klëz]. A political leader of the Athenians born in the latter part of the 6th century B. C.

8. "Peiraeus" [pi-ré'u's]. One of the chief ports of Greece and the seaport of Athens, situated five miles southwest of Athens.

9. "Isocrates" [i-sok'rä-tëz]. A noted Athenian orator and teacher of political oratory. His orations were written for use in his school but they were recited in almost every country inhabited by Greeks. It is said that he labored more than ten years in writing his "Panegyricus."

10. "Solon." The great Athenian lawgiver. He died about 559 B. C.

11. "Parthenon." A large temple built in the 5th century B. C. in honor of Pallas Athene, the goddess of wisdom and war.

12. "Astragals" [as'tra-gals]. Dice for which huckle bones were used by ancient Greeks.

13. "Agamemnon." According to the legendary history of Greece, the king of Mycenæ and the most powerful ruler in that country.—"Odysseus." A legendary hero of the Trojan War whose exploits are celebrated in the *Odyssey*.

"THE RISE AND FALL OF NEW FRANCE."

1. "Attakapas" [a-täk'a-paw]. A popular name for a large and fertile district in southern Louisiana which produces large quantities of sugar.—"Opelousas" [öp-e-löö'sas]. A town about fifty-six miles west of Baton Rouge.

2. "Vergennes" [ver-zhen']. A French diplomat and as minister of foreign affairs under Louis XVI. he concluded the treaty of alliance with the United States in 1778 and signed the treaty of Paris in 1783.

3. "Lameth" [lä-mä'].

4. "Brissot de Warville" [brë-so'de vär-vël'].

5. "State of Franklin" was the name given to the state government organized by the settlers in east Tennessee in 1835. The constitution adopted resembled that of North Carolina by which, up to this time, the settlers had been governed. John Sevier [së-veer'] was elected governor and the first and only session of the legislature was held at Jonesborough in 1785.

6. "Legaré" [le-grë'].

Note.—The author of "The French Republic," published in the October number of *THE CHAUTAUQUAN*, desires to correct his statement in regard to the public debt of France. Instead of being the second largest in the world it is the largest, and amounts to nearly 40,000 millions of francs, or about \$8,000,000,000.

QUESTIONS AND ANSWERS.
ON THE C. L. S. C. TEXT-BOOKS.

"THE GROWTH OF THE FRENCH NATION."

1. Q. By what is the period of the religious civil wars characterized? A. By the almost total loss of the royal authority.

2. Q. What body was called to the aid of the government? A. The Estates-General.

3. Q. What tendency indicated a return to feudal customs? A. A tendency to establish local independent governments.

4. Q. What policy did Henry IV. follow in regard to the Estates-General? A. He repressed this body and called an Assembly of Notables at Rouen in 1596.

5. Q. What was the great object of the foreign policy of Henry IV.? A. To keep in check the house of Hapsburg.

6. Q. When did Richelieu begin to control public affairs? A. In 1624.

7. Q. From what active troubles was the Thirty Years' War the final outcome? A. The troubles between the Protestants and Catholics in Bohemia.

8. Q. How did Richelieu's diplomacy differ from that of preceding statesmen? A. He disregarded religious differences and kept steadily in view the advantage of the state.

9. Q. Against what ancient power of the Parliament did Richelieu take a decided stand? A. The right of registration.

10. Q. By what name were the successive stages of the war of the Fronde called? A. Parlementary Fronde, princely Fronde, led by the princes of the blood and the great nobles, and the popular Fronde.

11. Q. Which of these had a constitutional object in view? A. The parliamentary Fronde.

12. Q. Whose reign occupies a large place in the popular conception of the history of France? A. The reign of Louis XIV.

13. Q. By what problem was Louis confronted when he assumed the government? A. By the problem of state finances.

14. Q. To whom was given the control of the finances? A. To Colbert.

15. Q. To what branches of financial administration did he give his attention? A. To revenue reform and the protective theory.

16. Q. What were the wars of Louis XIV.? A. The conquest of the Spanish Netherlands; war with the Dutch Republic; war against the coalition of European states, and the War of the Spanish Succession.

17. Q. In the last of these wars against whom did France fight? A. Nearly the whole of Europe.

18. Q. In what condition was France left by this war? A. Crippled and exhausted.

19. Q. What was an important element in the decline of France? A. The revocation of the Edict of Nantes.

20. Q. What were the famous articles of the liberties of the Gallican Church? A. (1) The pope has no right to interfere in the political affairs of states; (2) general councils of the church are superior to the pope in the government of the church; (3) the pope has no right to change the usages and rules of the Gallican Church; (4) the final determination of the doctrines of the church rests with a general council.

21. Q. In the reign of Louis XIV. what principle was made the fundamental theory of the state? A. Royal absolutism.

22. Q. When Louis XV. ascended the throne of France what subjects were beginning to call the attention of the Continent? A. Commerce and colonial expansion.

23. Q. What nation was the great rival of France? A. The English.

24. Q. What was the object of the "Quadruple Alliance" and by what countries was it formed? A. To enforce the terms of the treaty of Utrecht; by France, Holland, England, and Austria.

25. Q. How did Law attempt to improve the financial condition of the government? A. By establishing a private bank with power to issue paper currency redeemable in gold of a fixed standard, and by the organization of the Mississippi Company.

26. Q. What led to the alliance of France and Spain against England? A. Their fear of the growing commercial and colonial power of England.

27. Q. What was the result of the Seven Years' War? A. France lost her colonial possessions in North America, and the prospect of a world empire.

28. Q. By what fundamental principle did Turgot undertake a reform in the financial affairs of the French government? A. No repudiation, no loans, and no heavier taxes.

29. Q. The interests of what class of people were affected by these reforms? A. The privileged classes.

30. Q. How did the king aid the privileged class in their opposition to the reforms? A. By reestablishing the Parlement.

31. Q. For what purpose did Necker publish an official statement of the condition of the national finances? A. To increase public confidence and so to secure a better market for his loans.

32. Q. When was the Estates-General convened? A. In May, 1789.

33. Q. In what way does the French Revolution differ from that of other nations? A. Instead of removing obstacles to the natural development of the nation it changed the fundamental ideas of the state.

34. Q. What was the underlying fact of the preparation for the Revolution? A. The universal conviction of the nation that far-reaching reforms must be made.

"FRENCH TRAITS."

1. Q. What first of all distinguishes French democracy from our own? A. Its ideality.

2. Q. What is French democracy? A. A creed—a positive cult rather than a working principle.

3. Q. How did the French win their autonomy? A. Through the universal appeal of principle.

4. Q. In what way does our democracy best show its unideal quality? A. In the exaltation of character, national as well as individual, over institutions.

5. Q. What is the French notion of civilization? A. That civilization means the improving of character by institutions.

6. Q. By what is our democracy constantly menaced? A. By the growing heterogeneity of our society.

7. Q. What is the great practical distinction of French democracy? A. It is at once popular and authoritative.

8. Q. What is always the danger of democracy? A. Despotism.

9. Q. Where opportunity is lacking, as in France, how does the democratic instinct require that its absence be supplied? A. That it be supplied by law, by regulations, and by a minute explicitness of administration.

10. Q. Why is it necessary for France to be a unit? A. Because "France has an enemy in every prince."

11. Q. To what degree are the French successful and in what do they fail? A. They are successful in so far as institutions affect a people and they fail just in those qualities which no institutions can touch in people to affect them in any way?

12. Q. What effect had the Revolution on French democracy? A. The Revolution awakened it into consciousness, imbued it with ideality, sat-

urated it with sentiment, and endued it with efficient force.

13. Q. In what sense only is self-government exclusively Anglo-Saxon? A. In the sense of private rather than official government.

14. Q. What is really meant by self-government? A. Representative government or else local self-government.

15. Q. What does history show in regard to representative government? A. That it is not in itself a talisman, and though it tends to promote liberty it easily may be used to subvert equality and fraternity.

16. Q. With the French what does revolution mean? A. Largely change of administration.

17. Q. Does the French revolutionary spirit conflict with what we ordinarily mean by respect for law? A. No.

18. Q. By what was much of the violence of the Revolution animated? A. By a certain loftiness of political purpose.

19. Q. From what did the cruelty of this time proceed? A. From individual rather than national character.

20. Q. Both historically and essentially what does the French revolutionary spirit mean? A. It means devotion to reason.

21. Q. How do we commonly interpret the division of French Republicans into so many groups? A. As indicating an inaptitude for democratic institutions and being an evidence of a French "lack of political sense."

22. Q. What do we need to give our patriotism a tinge of chauvinism? A. Only the proximity of the foreigner.

23. Q. In what proportion are we apt to fancy that we have become cosmopolitan? A. In proportion as we have lost our provincialism.

24. Q. In what are New York and Paris strongly contrasted? A. In moral atmosphere and in material aspect.

25. Q. To what is the subtle influence pervading the moral atmosphere in New York, which distinguishes life there from life in Paris, distinctly traceable? A. To the intense individualism which prevails among us.

26. Q. To what is the French immunity from the necessity of "proving all things" due? A. To centuries of sifting, ages of gravitation toward harmony and homogeneity.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

FRENCH LITERATURE.—III.

1. What new period in French literature does the fifteenth century usher in? Who were the first writers of this period?

2. What in French literature is known as the *Pléiade*?

3. When, by whom, and for what purpose was the French Academy founded?

4. What great work resulted from it, and how many years were occupied in its completion?

5. To what Greek writers may Corneille, Racine, and Voltaire be compared?

6. What is the distinguishing feature of Molière's writings? What place does he hold among French writers?

7. What three women are connected with the literature of the seventeenth century?

8. Which of these has been termed the most famous letter-writer in the world?

9. To what work did Diderot devote the greater part of his literary life?

10. Who was La Fontaine, when did he live, and what is the character of his writings?

FRENCH HISTORY.—III.

1. Upon what subject did the minister of war and the minister of marine during the time of Louis XIV. agree?

2. According to estimates how much work was done for France by Vauban?

3. What invention was due to Vauban?

4. When was the foundation laid for the claims and counterclaims which have disturbed France and Germany?

5. Of what siege was a first attempt to organize a navy the outcome?

6. What is another name for the battle of Blenheim?

7. When was Gibraltar taken by the English?

8. What did the intendants report to King Louis XIV. respecting the condition of the provinces?

9. What are *lettres de cachets*?

10. What by some is considered the greatest work of codification executed from the time of Justinian to that of Napoleon?

ASTRONOMY.—III.

1. In principle with what is the phenomenon called a transit exactly identical?

2. What planets present this phenomenon?

3. When and by whom was a transit of Venus first observed?

J-Dec.

4. How often do transits of Venus occur?
5. When did the last transit of Venus occur?
6. According to calculations when will Venus again present this phenomenon?
7. What practical use has been made of the transits of Venus?
8. By what names did the ancients know Venus?
9. What important use has been made of the eclipses of Jupiter's satellites?
10. Who discovered the spots on the sun?

CURRENT EVENTS.—III.

1. Upon what is the composition of the French House of Deputies based?

2. What are the legal qualifications for election to the Chamber of Deputies?

3. Of how many members is the House of Deputies composed?

4. What salary does a deputy receive? What is the salary of a member of the United States House of Representatives?

5. What time has been fixed upon for holding presidential elections in the United States?

6. To how many presidential electors is each state entitled? If the presidential electors fail to elect a president upon what body does this duty devolve?

7. When was the College of New Jersey chartered?

8. To what warlike uses were the college halls devoted at the time of the Revolution? What distinguished visitors were present at the commencement in 1783?

9. What is the reigning dynasty of China and why so called?

10. Of what religion is the emperor the head?

ANSWERS TO QUESTIONS IN "THE CHAUTAUQUAN"

FOR NOVEMBER.

FRENCH LITERATURE.—II.

1. Poetry.
2. The latter part of the fifteenth century.
3. Froissart.
4. The "Song of Roland."
5. François de Salignac de la Mothe-Fénelon. He was banished from court and died at Cambrai in 1715.
6. Louise Labé. Her husband was a rich merchant, by trade a rope-maker.
7. Jacques Jasmin.
8. Translated by Longfellow as the "Blind Girl of Castel Cuillé."
9. "Les Provinciales."
10. Montaigne.

FRENCH HISTORY.—II.

1. St. Martin.
2. In 390 at Ligugé, near Poitiers.

3. By St. Benedict in the sixth century. 4. He fortified the city, paved the streets, established a system of police, and pushed forward the work on the church of Notre Dame. 5. The thirteenth century. 6. The king. 7. The orders of the mendicants were created. 8. The long bow, lances, and bombards, a kind of cannon. 9. He demanded that six citizens with halters about their necks should bring him the keys of the town and place themselves at his disposal. 10. Sire Eustache de St. Pierre, the richest burgess of the town, and five others volunteered their services, and the king gave the order to behead them; but by the petition of Queen Philippa they were spared.

ASTRONOMY.—II.

1. Wandering stars. 2. A non-luminous body moving round the sun, from which it receives light and heat. 3. Mercury, Venus, Earth, Mars, Jupiter,

Saturn, Uranus, and Neptune. 4. A planet which travels around the sun within the earth's orbit; a planet which revolves around the sun without or beyond the earth's orbit. 5. Mercury and Venus. 6. A body which revolves around a planet. 7. Moons and secondary planets. 8. Twenty. 9. Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. 10. From west to east, except those of Uranus and Neptune, which revolve from east to west.

CURRENT EVENTS.—II.

1. In February, 1885. 2. It is built on two islets in Zulla Bay, on the western shore of the Red Sea. 3. Eritrea or Erythræa; since 1890. 4. Her uncle, William IV. 5. George III. 6. Empress of India; 1876. 7. Emperor Francis Joseph of Austria-Hungary. 8. In 1800. 9. It did away with the Parliament at Dublin, giving the Irish representation at Westminster. 10. Since 1878.

THE C. L. S. C. CLASSES.

1882-1900.

CLASS OF 1897.—“THE ROMANS.”

“Veni, Vidi, Vici.”

OFFICERS.

President—Judge C. H. Noyes, Warren, Pa.

Vice Presidents—Rev. W. P. Varner, Bolivar, Pa.; Mrs. A. B. Barber, Bethel, Conn.; Miss Jessie Scott, Miss.; Mrs. G. B. Driscoll, Sidney, Ohio; Prof. Wm. E. Waters, Wells College, Aurora, N. Y.; A. A. Stagg, Chicago, Ill.; Mrs. Carrie V. Shaw-Rice, Tacoma, Wash.; Rev. James Ellsworth Coombs, Victoria, B. C.; Miss Emily Green, South Wales, N. Y.

Secretary—Miss Eva M. Martin, Chautauqua, N. Y.

Treasurer and Trustee—Shirley P. Austin, Pittsburg, Pa.

CLASS EMBLEM—IVY.

MANY members of the Roman Class are availing themselves of the opportunity to have the memoranda corrected and returned. Careful attention is given to this part of the work by the central office at Buffalo and the fact that many are glad to pay the small fee for this additional privilege shows how anxious Chautauqua students are to do work that is really worthy.

ONE member of a family living in Sam Kong, China, has from the necessities of the case carried on her work at great disadvantage. Two little children have also come into the household within the four years and these in addition to the demands which are always to be found in a mission field impose no slight task upon this student. Yet this missionary reader has taken time to reread at least one set of the books.

MEMBERS of '97 are urged to remember that as seniors they have a special responsibility toward the incoming class and reminded that their influence, representing as it does those who are near the goal,

can do much to cheer on those who are just starting in the race.

CLASS OF 1898.—“THE LANIERS.”

“The humblest life that lives may be divine.”

OFFICERS.

President—Dr. W. G. Anderson, New Haven, Conn.

Vice Presidents—Mrs. Frances R. Ford, Troy, N. Y.; Mrs. W. V. Hazeline, Jamestown, N. Y.; Mrs. W. T. Gardner, S. H. Clark, Chicago, Ill.; Dr. J. M. Buckley, New York, N. Y.

Secretary and Treasurer—Mrs. S. H. Anderson, Cleveland, Ohio.

CLASS FLOWER—VIOLET.

THE Laniers are showing a commendable degree of interest in the work of their third year. Memberships are being renewed and the word “Lanier” is of frequent occurrence in the letters which find their way to the Chautauqua Office. A member from Maryland writes, “Another year's work is finished, but I fear very imperfectly; still I have found profit and enjoyment in trying to accomplish it, though I have struggled through many difficulties. But I am not at all discouraged. The Chautauqua readings have opened new life and thought to me and I hope will make me a more useful woman.”

ANOTHER member from Minnesota writes: “I cannot find words that will fully express the high esteem in which I hold the Chautauqua course. I can only say that I owe more to it than I will ever be able to repay. In the short time I have been a member of the circle I have learned much of what is good, just, and right.”

CLASS OF 1899.—"THE PATRIOTS."

"Fidelity, Fraternity."

OFFICERS.

President—John C. Martin, New York, N. Y.*Vice Presidents*—The Rev. Cyrus B. Hatch, McKeesport, Pa.; Charles Barnard, New York, N. Y.; Frank G. Carpenter, Washington, D. C.; John Brown, Chicago, Ill.; Charles A. Carlisle, South Bend, Ind.; Edward Marsden, Alaska; William Ashton, Uxbridge, Eng.; Miss Alice P. Haworth, Osaka, Japan; Miss Frances O. Wilson, Tien-Tsin, China; Mrs. Katharine L. Stevenson, Chicago, Ill.*Secretary*—Miss Isabella F. Smart, Brielle, N. J.*Treasurer and Building Trustee*—John C. Whiteford, Mexico, N. Y.

CLASS EMBLEMS—THE FLAG AND THE FERN LEAF.

CLASS COLOR—BLUE.

A MEMBER of the Class of '99 in Macedonia, Turkey, is doing his work under peculiarly difficult circumstances as several numbers of *THE CHAUTAUQUAN* have been detained by the press censor. He is, however, deeply interested in the study and is continuing his work in the class with much enthusiasm. Another member writes from New Jersey that he is obliged to discontinue his work for a time, owing to extra school duties, but that he intends to carry it through when his course is finished. He adds, "The reading I had last year was of very great help to me."

CLASS OF 1900.—"THE NINETEENTH CENTURY CLASS."

"Faith in the God of truth; hope for the unfolding centuries; charity toward all endeavor."

OFFICERS.

President—Rev. Dr. Nathaniel I. Rubinkam, Chicago, Ill.*Vice Presidents*—J. F. Hunt, Chautauqua, N. Y.; Morris A. Green, Pittsburg, Pa.*Secretary*—Miss Mabel Campbell, Cohoes, N. Y.*Trustee*—Rev. Dr. Nathaniel I. Rubinkam, Chicago, Ill.

CLASS EMBLEM—EVERGREEN.

THE new Class of 1900 is rapidly increasing its membership. Although the year nominally begins the 1st of October thousands of new readers are enrolled every year after that date and it is a very simple matter for an enthusiastic beginner to overtake the class.

THE little Review Text-book on French History is proving a great help both in individual and circle work, as the ease with which the weekly lesson is reviewed by means of this help makes it possible for students to gain a clear grasp of the subject even though the work is taken up under difficulties. Members of 1900 may gain courage from the remark of a recent graduate of '96 who says, "I have found the course inspiring and uplifting and feel a greater self-respect for having finished the work irrespective of difficulties."

SOLITARY members of the class are especially congratulated upon their determination to carry on the work even if it must be without companionship, but it is often possible to form a very efficient circle of two or three readers from which great benefit can be derived even where it is not possible to have one of greater dimensions.

GRADUATE CLASSES.

A CIRCULAR recently sent out from the Chautauqua Office in Buffalo calls the especial attention of the graduates to the following points: the necessity for persistent and continued progress in self-culture, the importance of helping to arouse and sustain the Chautauqua spirit in the community, the advantage of maintaining a special graduates' organization in every town to meet at least once a year, and the value of keeping in close touch with the Woman's Club movement and helping to bring Chautauqua courses to the attention of clubs everywhere.

THE change in the Current History memoranda by which the essay feature is removed and questions substituted seems to find favor among students of this special course. Perhaps one of the best results of the recent election contest has been the strengthening of the impression among people everywhere that intelligent thought upon the great questions of the day is vital to the best interests of the nation. The Current History course is a boon to busy Chautauquans who amid the necessity of much other reading feel also the importance of a brief systematic course which will keep them posted as to current events.

NEW edition of the little C. L. S. C. Handbook of Special Courses has recently been issued and will be mailed to any person desiring it upon receipt of a two-cent stamp by the office at Buffalo.

SOME uncertainty seems to exist in the minds of graduates as to the relation of the higher orders to each other. For the benefit of these we would say that four seals of any kind entitle the member to a place in the Order of the White Seal, seven seals to membership in the League of the Round Table, and fourteen seals, or seven in addition to the first seven, make him a member of the Guild of the Seven Seals. The order seals which are given merely in recognition of the fact that the student has obtained the higher order do not count in admitting him to the order next above.

DIPLOMAS have all been mailed to the graduates of '96 whose reports have reached the office and any graduate who has failed to receive the desired parchment should inform the Buffalo office, addressing John H. Vincent, Buffalo, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." "Let us Keep our Heavenly Father in the Midst."
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.

SPECIAL MEMORIAL DAYS FOR 1896-97.

CHARLEMAGNE DAY—October 30.
"SAINT LOUIS" DAY—November 30.
JOAN OF ARC DAY—December 4.
RICHELIEU DAY—January 4.

HOMER DAY—February 12.
SOCRATES DAY—March 5.
EPAMINONDAS DAY—April 24.
PHIDIAS DAY—May 24.

WHAT OUR SECRETARIES ARE DOING.

News from the field shows great Chautauqua activity everywhere. A large supply of Membership Books has been sent to the Pacific coast for distribution through the local office at San Jose and special effort to reach the southern California field more effectively is being made by the workers connected with the Long Beach Assembly near Los Angeles.

The state secretary for Colorado reports an interesting Vesper Service held in the First Baptist Church of Denver just before the opening of the new year, when many of the city pastors took part in the exercises.

State and county secretaries in Nebraska are pushing the work vigorously and the membership of the new class already represents a great many localities. Iowa holds the record at present for the largest proportion of increase of membership in any state reported this fall. A large number of members enrolled at the new Assembly at Des Moines and the Assemblies at Waterloo and Spirit Lake have also made their influence felt very strongly. Many new circles have been reported with a considerable enrollment in almost every case. The city of Des Moines reports no less than eleven circles, taken from an interesting report sent by Mrs. J. H. McCord, president of the Des Moines Chautauqua League.

In Chicago a large and enthusiastic circle has been organized by Dr. Rubinkam, the president of the Class of 1900, and the membership will reach fully one hundred. Indiana promises to make a fine record under the leadership of Rev. Wm. F. Harding, secretary for the southern part of the state, and Rev. W. E. Grose, secretary for Michigan and northern Indiana. The Class of 1900, the Current History work, and graduate courses are all receiving attention.

Chancellor Vincent gave an address on Monday evening, Oct. 5, before the Ninde Circle of Topeka. The address was upon the topic "Greece, France, and the Value of the Study of the Civilization of Each." The bishop's recent visit to Albuquerque, New Mexico, has inspired the organization of a circle of some twenty-five members.

In Juniata County, Pennsylvania, an effort is being made to adopt the C. L. S. C. course as the official reading course for the teachers of the county. A circle at Knoxville has also been organized among the Tioga County teachers. Much general county work is being done everywhere and the results are being seen in the organization of many circles.

A very interesting feature of the fall work is an illustrated lecture on Chautauqua by Mr. Charles Barnard of New York which bears the title "The Town Behind a Fence." The lecture has already been given before a large audience in the Metropolitan Temple and is to be repeated in a number of churches in the vicinity of New York. Enthusiastic C. L. S. C. rallies have been held all through New York State, including the towns of Elmira, Rome, Oswego, Watertown, and Utica. In the latter city there are already four active circles and the work starts out for '96-97 with a new impetus.

NEW HAMPSHIRE.—Canaan is the home of a Chautauqua Circle organized last year under favorable circumstances and the report shows them still in line with '99.

MASSACHUSETTS.—A branch of Keep Pace Circle situated at Waltham finds four not too small a number to carry out the Chautauqua readings.

CONNECTICUT.—A circle has recently been formed at Hartford and with the energetic organizer as president a pleasant winter will be spent in the C. L. S. C. work.—The readers at Wapping

though not so many as last year have begun their work with promise and are on the lookout for new ideas to apply to their plan of study.

NEW YORK.—The cozy circle of three, the Zenobia, still continues to meet at West Valley.—The Ridgebury Circle has reason to be proud of its first year's work and now comes to the front with thirteen active Chautauquans.—The circle at Elmira, with fifteen energetic members, have proved such good exponents of the Chautauqua cause that another circle of equal size has been formed in connection with the North Presbyterian Church of that place.—Wellsville reports two new circles; fourteen readers calling themselves the Altruists meet in the afternoon while the other circle, the Areopagites, hold their meetings in the evening and are strong in their twenty-six progressive members.—An ambitious circle of twenty-three has begun work at Oneida.—The circle at Parishville and Dunkirk go steadily forward.—A movement is on foot to form a circle in the Delaware Avenue Methodist Church of Buffalo, where the Vesper Service has been used with great satisfaction.—Brooklyn adds another circle to its Chautauqua ranks.—The clubs at Albany and Carthage have added each three new names to their lists.

NEW JERSEY.—An effort is being made to interest members of the Christian Endeavor societies of Hudson County in the C. L. S. C. work.—The Beech, Una, Culver, and Grace Chautauqua circles of Jersey City have reorganized; also the Centenary, Epworth League, Simpson, and Morgan Circles.

PENNSYLVANIA.—A few families in Aspinwall became interested in the C. L. S. C. work last year and read the books with much benefit. This year one of the members, pastor of the United Presbyterian Church, has succeeded in reorganizing the circle with fifteen members. He estimates highly the value of the C. L. S. C. as an aid to pastors.—A proposition to start a reading circle in one of the churches at Orwigsburg brought members of other denominations into coöperation and on October 12 a large class was formed. A simple constitution was drawn up and the four ministers of the town, with the principal of the public schools, were made a committee on instruction to apportion the year's work among themselves and be responsible for its development. With such efficient help and management a powerful impetus will be given to educational work in this place.—Two '98's at Montrose are keeping up the C. L. S. C. interest.—The classes of '97, '99, and 1900 are represented in the club at Wellsboro.—The new circle at Ridley Park has been christened the Minerva. The first meeting was a great success and they are in great haste to have all arrangements completed in order to become "full-fledged Chautauquans," as they say.—

A band of close workers has just been organized at Allegheny.

MARYLAND.—The C. L. S. C. is very popular in Baltimore, where a new circle of eleven has been formed under the name of the Lanier. Another club of three will read the year's work but a permanent organization has not been effected.

DISTRICT OF COLUMBIA.—The third year of the Waugh Circle at Washington opens auspiciously. The reading of the opening chapters of the new books and an attractive program were the features of the first meeting.

WEST VIRGINIA.—Six young ladies of Wheeling show their approval of systematized study by joining the C. L. S. C.

GEORGIA.—An individual reader of the Class of '96 organized a circle of eight at Monticello and the work is taken up with good will by each member.

KENTUCKY.—The ladies of the Bowling Green Circle are keeping up the reading with great success and one of the number graduates this year.

TENNESSEE.—The North Knoxville Circle is the name adopted by three readers of the C. L. S. C. in Knoxville. They are unorganized as yet but hope to increase the number very soon and then effect a regular organization.—Several '95's at Tullahoma are studying the French-Greek books with great interest.

ALABAMA.—Ten new members from Troy have launched out with the Class of 1900 and expect to complete the four years' work.

ARKANSAS.—The X-Rays Circle at Eureka Springs is composed of ten ambitious, painstaking members who meet every Monday afternoon and follow the work mapped out in *THE CHAUTAUQUAN*. The scribe says: "We entertain hope of our circle's being increased during the coming year. As a class we feel that the inspiration and uplifting of thought received while pursuing this course of study richly repays all efforts put forth to accomplish it."—From Corning comes the announcement that the circle there has reorganized with five members.

TEXAS.—An enterprising circle has begun work at Alvin with a goodly number of members. They have chosen for president of the circle a lady of culture and experience who will do much toward making the study profitable and enjoyable.

OHIO.—A new circle is duly officered at Portage.—Thorough work is planned by the new circle at Irondale.—The secretary of the Toledo Circle writes: "I am pleased to announce that our Class of '99, known as the Gleaners, started up in the beginning of the second year with twenty active members who are more eager and energetic with the work than ever. We have adopted a constitution and by-laws and appointed a committee to assign parts to the members for each lesson. We are carrying out the program as given in *THE*

CHAUTAUQUAN and meet every week at the different homes."—"Never be discouraged" seems to be the motto followed by the circle at Fremont.—Circles at Fostoria, Sidney, and Cincinnati are making rapid progress in C. L. S. C. work.—Through the influence of an individual reader of last year a goodly number of the people in Mechanicsburg have been enlisted in the Chautauqua work.

INDIANA.—The circle meetings at South Wabash bring together a large number of '99's and several members of the new class.

ILLINOIS.—What a number of determined people can do is shown by the report sent by the president of the Chicago Nineteenth Century Circle, who is also president of the Class of 1900. Between sixty and seventy members are now enrolled and more are being added at every meeting. On October 10 the circle and their friends were favored by two very interesting addresses given in the University Congregational Church on "William Morris" and "The Beginnings of French Monarchy," after which about twenty new names were added to the list of members. This circle bids fair to become a powerful stronghold of the C. L. S. C.—Gratifying reports come from Moline Circle; though not so large as formerly the class has a bright outlook for this year.—The membership at West Chicago has attained the proportions of twenty-three.—By dint of persuasion and good management the circle at Murrayville has been revived and reorganized.—After several years of trial the circle at Carlinville finds the Chautauqua study indispensable.—A flourishing circle is just organized at Rock Island.

WISCONSIN.—From Eau Claire comes the report of a circle recently organized in that city and the scribe speaks very highly of the Chautauqua Vesper Service and thinks that had much to do with the formation of the circle.—Thorough work is planned by the new circle at Milwaukee.—Favorable news is received from the circle at Oregon.

MINNESOTA.—The Hope Circle at Minneapolis has begun the year successfully.—The Pierian Circle at Stillwater organized early with a membership of thirty-six. The good influence of the study is felt by all members of the circle.

IOWA.—The Chautauqua sympathizers of Cedar Rapids have organized a circle of twenty-two members. They will meet every Tuesday evening and conduct the recitations by means of questions prepared by members appointed by the instruction committee.—The circle at Winterset is composed of seven '99's and two members of the Class of 1900.—A new circle is launched at Florence.—Chautauquans are doing noble work at Wall Lake and Valley Junction.—A ringing report comes from the secretary of the Des Moines Chautauqua League. The city is being rapidly seeded over

with circles and at the October meeting of the League the following circles were reported: The Frank Russell, Woodland Avenue, Forest Home, Charlemagne, Highland Park, Midland, and Home Circles, with one not yet christened, and a Bible study class. All are energetic members, and will do good work.

MISSOURI.—A band of active young people in Boonville will give the C. L. S. C. a fair trial this year.—The Class of 1900 adds to its list effective workers from St. Louis and Hughesville.—The Iantha Circle of Kansas City is planning delightful programs for the coming winter.

KANSAS.—The circle at Solomon meets Wednesday evenings, using the suggestive programs as guides.—The large circle at Wichita is in good working order with several new names added to the list.—A new circle is organized at Florence.

NEBRASKA.—Crete adds another circle to Nebraska's list.

NORTH DAKOTA.—Readers have organized at Fargo and begin with the determination of doing the whole four years' work.—A promising circle is reading the course at Emerado.

COLORADO.—Classes have been organized at Longmont, Sedalia, and Telluride.—A single reader is pursuing the course at Cripple Creek.

OREGON.—A corps of '99's are making excellent progress in Hillside.

WYOMING.—A class has been formed at Rawlins which will soon number twenty or thirty.

NEW MEXICO.—A lecture given by Bishop Vincent at Albuquerque has borne good fruit and as the direct outcome a large enthusiastic circle has been formed which promises to develop into a thriving organization.

BAY VIEW, MICH., ASSEMBLY.

The tenth annual session of Bay View Chautauqua was begun July 16 and closed the 29th.

Three C. L. S. C. graduates had the honor of receiving diplomas from the hand of Bishop Vincent. The fact of Bishop Vincent's presence is sufficient evidence of the grand address which memorialized the day. It was an inspiration to Chautauquans and gave a new impulse to the work.

There were meetings of the Round Table and Vesper Services conducted by our faithful and efficient president, Rev. Duncan, assisted by such talent of the Assembly as we could procure from day to day. We feel especially grateful to Professor Sanders of Yale for the fine lecture in which he eulogized the elevated character of Chautauqua work, and for his encouraging words to the workers.

Members of the Class of '96 take up astronomy with zeal and pleasure since hearing Professor Rood, of Albion College, in his profitable lectures.

• • TALK ABOUT BOOKS.

AS the holidays approach the publishing houses are sending out a large number of books specially appropriate to this season of the year. The book reviews for this month are therefore for the purpose of giving our readers a glimpse of the holiday books, which are varied in form and matter and represent the highest skill in the book-maker's art.

A most admirable work and one from which much pleasure as well as instruction may be derived is "European Architecture,"* by Russell Sturgis, A.M., Ph.D., F.A.I.A., president of the Fine Arts Federation of New York. The author has with fine taste and skill prevented a frequent occurrence of troublesome technicalities, the few used being explained in an appended glossary. The subject, which in itself is exceedingly attractive, he has made doubly so by describing simply and concisely the different varieties of architecture, discovering the reasons for the peculiarities which characterize each style and showing the effect of historical events upon its development. Preceding the first chapter, which treats of Grecian architecture from 600 B.C. to the Roman conquest, is an appropriate introduction giving a succinct account of the archaic methods of constructing and ornamenting structures. Following this are two chapters describing the architecture of Europe from 350 to 1150 A.D., in which is shown how new conditions and new requirements on the part of a government may result in the modification of architectural forms. Early Christian churches, Byzantine decoration, and the development of vaulting are also touched upon. Roman imperial architecture is taken up and the construction of public and private buildings explained. The main part of the work is devoted to the study of

the styles of architectural ornamentation prevailing in France, the provinces north and south of France, Germany, England, and Italy, from early times down to the latter part of the eighteenth century. The author not only describes and explains the different styles of architecture existing in Europe but also many of the buildings which represent the various types of this branch of art. The large number of fine illustrations, consisting of diagrams and reproductions of buildings, portions of buildings, arches, domes, columns, etc., which appear on almost every page help to produce a vivid impression on the mind of the reader. The advantages of such a work as this are almost inestimable to those who must familiarize themselves with this subject without the help of the monuments which still exist in Europe, it being a great aid to an appreciative interpretation of the photographs of architecture, both modern and ancient. For those who can study abroad the beauty and attractiveness of the famous buildings and the actual enjoyment to be derived from the contemplation and comparison even of their most salient characteristics will be greatly increased if the contents of this book have first been studied. Outside of these inherent merits of the context the book is in its general appearance a work of art.

In "Tommy-Anne and the Three Hearts"** the author has employed a novel method of presenting the truths of nature. By the aid of magic spectacles Tommy-Anne, a little maiden fond of boyish sports, investigates the secrets of nature and learns the "whys and the whats

and the *becauses*" of animal and vegetable life. The author has produced a charming juvenile work, to which the illustrator has added not a little by his artistic sketches. Even the covers, on which appear the faces and forms of numerous members

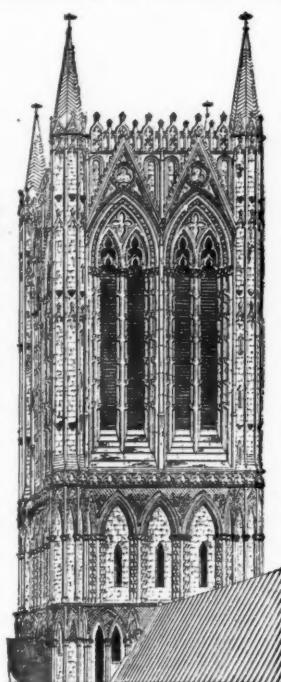


FIG. 163. Lincoln, England: Cathedral. Central tower. 1310 A.D.
From Sturgis' European Architecture.

Copyright, 1896,
by The Macmillan
Company.

* European Architecture; A Historical Study. By Russell Sturgis, A.M., P.H.D., F.A.I.A. 606 pp. \$4.00. New York: The Macmillan Company.

** Tommy-Anne and the Three Hearts. By Mabel Osgood Wright. With Illustrations by Albert D. Blashfield. 322 pp. \$1.50. New York: The Macmillan Company.

of the animal kingdom, are signs of the good things to be found within.

From the fertile brain and graceful pen of F. Marion Crawford has come "Taquisara."^{*} Again Italy is the scene of the action, which this time begins in Naples among people of high rank, Count and Countess Macomer and their niece Veronica, a wealthy young princess. Before the reader has turned half a dozen pages he suspects that some horrible deed will be committed, for Donna Veronica, after being importunately urged by her aunt and uncle with whom she lives, has signed a will in their favor in order to make life bearable. That these suspicions are not without grounds is verified as the reader learns that money is what the count and countess must have to prevent bankruptcy or penal servitude or even execution. The methods adopted to secure the money forms the first and most exciting part of the story. The second division, in which the noblest passion of the human heart is the leading motive, deals with the life of Donna Veronica in her feudal castle at Muro, after the base scheming of her relatives has ceased. It is in this part of the plot that the truly noble character of Taquisara, the real nature and disposition of Gianluca, of whom Taquisara is a devoted friend, and the spirit and independence of Veronica are best displayed. Throughout the story is interesting, not alone for the consummate skill with which the author has worked out the plot and drawn his characters but also for his graphic picture of Naples, Neapolitan life, and Italian character.

Mrs. Cliff, who appeals to fame as the possessor of a yacht,[†] is a lone widow of vast fortune and small desires—an anomaly which the reader longs to set right. More purposeful than she and proportionately more interesting is sweet, wholesome Willy Croup—though why a creature so essentially feminine should be by designation masculine is unkindly withheld from our ken. The arrival of the yacht, half-way through the book, ushers in breezy incidents and original situations truly Stocktonian; for who but Pomona's creator could invent such a delightful jumble of millionaire sailors, fleeing pirates, and fighting parsons, or who but he so audacious as to know that the most proper of us must smile at the vision of prim, religious Willy shouting a pilot's orders with all the lurid vehemence of a sailor's vocabulary? A bit of romance at the end cheerily rounds up the simple plot and lands the book on the goal of success in the unique field of our fanciful American humor.

Of the three complementary pictures of southern

* *Taquisara.* By F. Marion Crawford. In two vols. 309+317 pp. \$2.00. New York: The Macmillan Company.

† *Mrs. Cliff's Yacht.* By Frank R. Stockton. Illustrated by A. Forester. 314 pp. \$1.50. New York: Charles Scribner's Sons.

plantation life given us by Harris, Russell, and Page that of the latter is the one we would fain accept as nearest truth, so graciously and tenderly is the outline sketched and so witching the glamour thrown upon his canvas. "Marse Chan" and the other tales comprising the dainty volume "In Ole Virginia"^{*} are each clear-cut gems in a glittering chaplet.

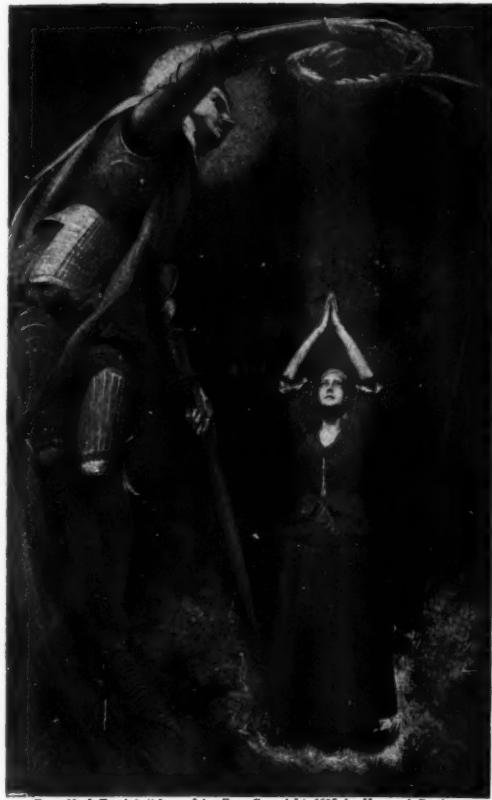
"The South Seas,"[†] a compact, serious-toned volume of traveler's records, shows little of Stevenson's usual artistic polish and keen discrimination of the niceties of thought and speech. But crowded and cumbersome as the material is, it takes no great effort to discern a rich vein of ore running through the mass, and Stevenson's gold is always worth digging.

In direct contrast to the "South Sea" papers are the airy "Fables"[‡] by the same author—a dozen or more whimsical bits of embodied philosophy enwrapped with the poetic mysticism of their maker yet showing forth with graphic intensity the underlying truths.

Few writers of the short story have reached a higher mark of strength and quality than did H. C. Bunner, seven of whose best are now given permanent form by publication in one volume under the title of the first, "Love in Old Cloathes,"^{||} a charming old-time tale redolent with sentiment and scintillant with humor. In all the hand of a master is clearly seen—one that could command the springs of mirth and pathos and draw naught but the purest drops from each.

In the galaxy of fame's fiction favorites "Sentimental Tommy"[§]—adorable, dangerous, exasperating, incomprehensible Tommy—shines as a bright particular star. The genius that created him as the fellow of the brave miller-journalist, the presumptuous waiter, and all the douce bodies of wonderful Thrumbs never reached a loftier sweep than when it set the wee ragged laddie among us to proclaim the sweet gospel of childhood. Rare little soul that he is, with the aureole of future greatness often lambent about his head, he is yet so avowedly earthy and so merrily unregenerate that we can follow his boyish gambols with the delight of keen sympathy. The passionate devotion between him and little flaxen-haired Elspeth is one of the most beautiful touches in all child literature, and thrown out against the background of their mother's tragic story makes one long to keep the children ever as

* *In Ole Virginia.* By Thomas Nelson Page. Illustrated by W. T. Smedley, B. W. Clinedinst, C. S. Reinhart, A. B. Frost, Howard Pyle, and A. Castaigne. 275 pp.—† *The South Seas.* By Robert Louis Stevenson. 370 pp.—‡ *Fables.* By Robert Louis Stevenson. 99 pp.—|| *Love in Old Cloathes and Other Stories.* By H. C. Bunner. Illustrated by W. T. Smedley, Orson Lowell, and Andre Castaigne. 217 pp.—§ *Sentimental Tommy. The Story of His Boyhood.* By J. M. Barrie. 478 pp. New York: Charles Scribner's Sons.



From Mark Twain's "Joan of Arc." Copyright, 1896, by Harper & Brothers.

JOAN'S VISION.

they are. When Mr. Barrie makes them grow up, as he has promised to do, we beseech him, with poor Jean Myles, to save them and us from the "magerful man."

If value, interest, and beauty are the three qualities which give prominence to a literary work then "Personal Recollections of Joan of Arc" should be particularly mentioned as appropriate for this season both for the literary and artistic merit of the work and for its lessons of unselfishness, patriotic enthusiasm, and self-sacrifice, as exemplified in the life of Joan of Arc. Pictorially the work is unexcelled. The illustrating is the work of Mr. Du Mond, who has invested his work with charm and attractiveness by a faithful reproduction of the costumes, sculpture, and architecture of the remote period with which the work deals. A large number of the fine illustrations, all of which cover an entire page, represent

* Personal Recollections of Joan of Arc. By the Sieur Louis de Conte. Translated by Jean François Alden. Illustrated by F. V. Du Mond. 475 pp. \$2.50. New York: Harper and Brothers.

K-Dec.

some important event in the life of the French national heroine. Typographically also the work is one of great merit, being printed in clear type on an excellent grade of paper. But that quality which will give not only permanence but prominence to the work is to be found in the textural portion. After reading the recital which vividly portrays every important historical scene in which the heroine was an actor one may well believe that an eye-witness is the reciter, so thoroughly has the author brought out the spirit of the age, investing it with a forceful realism which gives it the weight of truth. Though the "deliverer of France" has been the subject of many a literary work, no one has ever so clearly set forth the steadfastness, the personal dignity, the courage, the perfect purity, the entire unselfishness—in fact the thorough ideality of her character as has Mark Twain by the imaginative setting he has given the historical realities of that period. It is truly a unique history of a unique life.

The main purpose of the "History of the German Struggle for Liberty" is not to give a full exploitation of the German side of the Napoleonic tyranny, but it is to study the causes and results of the battle of Jena, from which the German Empire and German liberty have developed. The history begins with an account of the execution, by Napoleon's order, of John Palm, the bookseller, whose body, the historian says, "died in the summer of 1806, but, like John Brown of Ossawatomie, 'his soul is marching on'"; for it needed but this to arouse the slumbering patriotism of the Germans. From this event the historian follows the Germans in their struggles until the triumphal entrance into Paris in 1814. One personage, Queen Luis, the author has elevated above all others in force of character and far-reaching influence, placing her in the rank of other national heroines. In a skilful and fascinating way he has recounted the heroic deeds and brave sacrifices of many a German patriot before almost unknown beyond the boundaries of his own native country but without whom the struggle must have been a failure. The entire work, comprising two volumes, shows evidence of a thorough research and investigation of material not usually available to students. Much value has been added to the work by portraits and maps and by the drawings which the artist has in every particular made conformable to historical truth.

* History of the German Struggle for Liberty. By Poultney Bigelow, B.A. Illustrated by R. Caton Woodville. Two vols. 266 + 269 pp. \$5.00. New York: Harper and Brothers.

The curiosity in regard to the Flowery Kingdom aroused anew by the recent visit of Li Hung-Chang will be satisfied by a timely volume called "Alone in China."* Refreshing indeed is the account which Julian Ralph gives of his experiences in the far East, where in company with the illustrator, C. D. Weldon, he spent some time studying the country, the people, and their customs. The recital of his adventures on a trip taken in the *Swallow* houseboat, which forms the introduction of the volume, revolutionizes all the ancient traditions concerning the squalor, the diet, the danger from contagious diseases, and many other annoyances to be encountered in this strange land; for it is of the delightful impressions he has written, in an easy, graceful style in which the serious and humorous are happily combined. The second part of the book is a collection of half a dozen sketches which reproduce life as the author observed it among the natives of China.

In the interest of longevity and of the increased vitality of the human race Genevieve Tucker, M.D., has prepared a manual for mothers called "Mother, Baby, and Nursery."† The prefatory note claims for the prime object of the book the presentation of a "practical summary of the infant's hygiene and physical development," the facts for which were carefully obtained from skilled physicians, nurses, institutions and hospitals for children, and from re-

by the mental, moral, and physical condition of the parents. How to care for a babe until it is two years of age is the subject of the remainder of the volume, attention being given to food, clothing, posture, exercise, and other subjects relating to the health of a child. "Nursery Pointers" and "Nursery Don'ts" contain hints calculated to increase the comfort of mother and child.

An attractive holiday gift for the little people is the delightfully illustrated poem "The Wonderful Fairies of the Sun."* Dame Nature is aided in her work by industrious little fairies who keep the world clean and bright, some governing the wind, snow, and rain, some looking after Santa Claus' work, and some sprinkling the ground with frost gathered from the place "where the stars were swept and dusted," while the merry rainbow sprites make the arch of polished raindrops and hang it in the sky.

The gifted young Liverpool clergyman who reels off a tale so cannily Scotch has caught the true secret of spirited girlhood in depicting the whole-souled, imperious, lovable young gentlewoman Kate Carnegie.† After our first glimpse of her at the Muirtown Station—that scene in which all the mad elves of capricious drollery seem to be dancing a Highland fling, with fresh-faced little waifs of human nature hanging to their skirts—not for the world would we forsake the chase till we see this eagle among lassies furling her blithe wings in the hand of the clever young demigod of a Free Kirk minister—he who learns in her presence for the first time that its full number of buttons is an advantage to the appearance of a coat. But it is a wild quest she leads him, in which she proves the verity of the grim old couplet,

Scarting and biting
Mak Scots foul's 'oing,

and well earns her father's half prideful, half opprobrious title of a "besom"—only to make the prettier contrast when she becomes all gentle



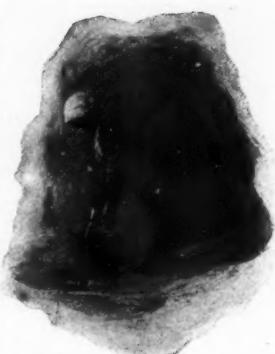
From Genevieve Tucker's
"Mother, Baby, and
Nursery." Copyright, 1896,
by
Roberts Brothers.

THE RIGHT WAY TO HOLD A BABY.

ports of various medical societies. The two chapters on heredity and prenatal influences tell very frankly and in plain terms how the child is affected

* *Alone in China*. By Julian Ralph. Illustrated by C. D. Weldon. 28s pp. \$2.00. New York: Harper and Brothers.

† *Mother, Baby, and Nursery*. By Genevieve Tucker, M. D. 161 pp. \$1.50. Boston: Roberts Brothers.



From Barrie's
"A Window in
Thrums." Copyright, 1896,
by Dodd,
Mead & Company.

A WOMAN IN A WHITE MUNCH.

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An attractive holiday gift for the little people is the delightfully illustrated poem "The Wonderful Fairies of the Sun."* Dame Nature is aided in her work by industrious little fairies who keep the world clean and bright, some governing the wind, snow, and rain, some looking after Santa Claus' work, and some sprinkling the ground with frost gathered from the place "where the stars were swept and dusted," while the merry rainbow sprites make the arch of polished raindrops and hang it in the sky.

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and well earns her father's half prideful, half opprobrious title of a "besom"—only to make the prettier contrast when she becomes all gentle

* *The Wonderful Fairies of the Sun*. By Ernest Vincent Wright. Illustrations by Cora M. Norman. 66 pp. \$1.25. Boston: Roberts Brothers.

† *Kate Carnegie*. By Ian Maclaren. 358 pp. New York: Dodd, Mead and Company.

womanliness in nursing the old rabbi, and when like the timid unfolding of a modest flower she discloses her heart's devotion. There is a delightful study of Scotch words from the old laird, and an insight into Scottish character is given which Mr. Barrie and others of our new-school Caledonian writers too often take for granted on our part. If the book lacks the permeating wild-rose scent which so charmed us in the "Bonnie Brier Bush," perhaps the sunny realism of these pages promises not less for the vulgate popularity of the doughty chieftain of the cloth who so gracefully penned them.

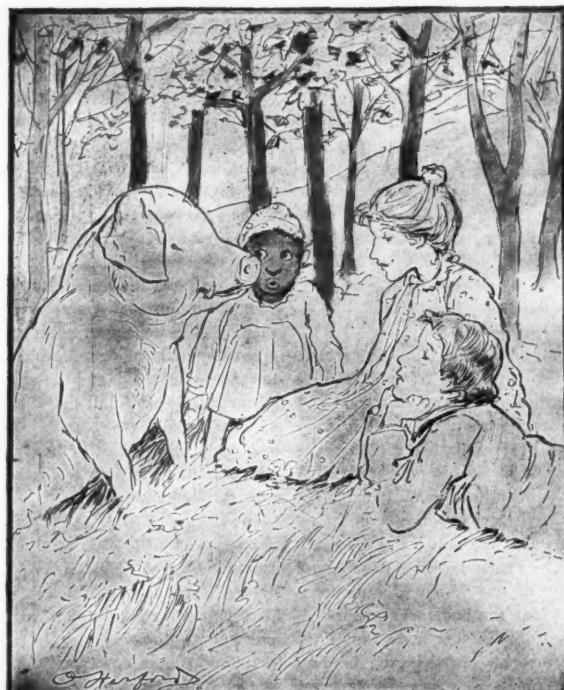
Did any one ever say that the pen is mightier than the camera? If so be that our excuse for declaring that to at least one fond reader "A Window in Thrums"** did not need illustrating to make it the freshest, most captivating of picture-books, and that now the ever-resourceful publisher has seen fit to saddle and bridle our fancy by calling up T'nowhead's farm, the comonity, and all the quaint Thrums features by the prosaic magic of the photographer we feel a bit disenchanted. It is not that these pictures do not tally with our mental ones, for they do; but we miss the "trembling, near-far dimness of things" in which lies the charm of romance. Still we would not deny that illustrated books are very good "for them as likes 'em," and would even concede that the one under discussion is particularly handsome and perfect of its kind.

Again we are taken by Joel Chandler Harris into the pleasant land of the watermelon, the sugar cane,

and the cottonfield. Middle Georgia, we are made to feel, is a wonderful place, the home of wonderful people and of wonderful animals. It is here that we meet again our little friends Buster John, Sweetest Susan, and Drusilla, the colored nurse and playmate, and form an acquaintance with Aaron. It happened in this way: The three little ones were told when they left the country of Mr. Thimblefinger that Aaron, the slave of the plantation, understood the language of animals and that if they would "go to Aaron, son of Ben Ali, take him by his left hand, bend the thumb back, and with the right forefinger make a cross mark on it" they could learn the language too.

This the three youngsters decided was just what they would like to know, and so set forth to find "Aaron, the Son of Ben Ali," the feared, the awesome, the dangerous. They find Aaron, who as if by magic teaches them to understand the language of the animals. Gristle, the gray pony in the orchard, begins the story of which Aaron is the hero and before its completion Timoleon, the fierce black horse, Rambler, the track dog, and Grunter, the white pig, each adds a chapter, making a most interesting and composite whole.

The superstition of the negro and the devotion of the slave to the master are skilfully brought out as well as the attachment of the dumb animals to their friends. Typographically the work* is an example of art, being printed in clear type on heavy paper, and bound in covers appropriately stamped in black and green.



From Joel Chandler Harris' "The Story of Aaron."

Copyright, 1896, by Houghton, Mifflin and Company.

THE WHITE PIG TELLS HIS STORY.

"A Window in Thrums. By J. M. Barrie. With illustrations by Clifton Johnson. 262 pp. New York: Dodd, Mead and Company.

*The Story of Aaron. By Joel Chandler Harris. Illustrated by Oliver Herford. 198 pp. \$2.00. Boston and New York: Houghton, Mifflin and Company.

The literary world seizes with avidity everything which will open to it the innermost life and feelings of one at whose shrine it has been a votary. Nothing better serves the purpose of such an exposition than the private correspondence of a man. Thus it is that the letters of Victor Hugo,* so long a leader among French men of letters, have been brought out for the benefit of students of literature and human nature. They represent a period of thirty years. The entire collection shows with what zeal the great French author worked, with what a versatile genius he was endowed, and with what freedom and grace he wrote. The fine frontispiece is a portrait of Victor Hugo and embodied in the book is a facsimile of a page from a letter written to one of his children, on which is a sketch of a picturesque boulder in the Pyrenees. In the generally neat make-up of the volume the excellent typographical work is to be specially commended.

Uniquely artistic and most highly befitting the subject is the setting which W. S. Hadaway has given Thomas Bailey Aldrich's poem "Friar Jerome's Beautiful Book." The opening and closing pages are handsomely decorated with deep borders in black and white enclosing rubriated designs, one representing the friar working on his book in his convent cell,

Bent above the lengthening page,
Like some rapt poet o'er his rhyme,

and the other containing the word *Finis* wrought in red and surrounded with delicate traceries in the same color. Banderole-like figures in black and white adorn the top and bottom of each of the other pages. These joined by straight black lines make a tablet-like figure on which are printed between red lines the words of the beautiful poem. The poem itself, recounting with felicitous expression the friar's sorrow for sin, his attempt to expiate it by engrossing and illuminating "The Prophets fell Apocalypse," the miraculous change of one of his illuminations, and the manner in which the book was completed, is well known. In truly Chinese style the edges of the leaves are turned backward in the binding and fastened in covers of leather artistically stamped. For a Christmas remembrance this little book will be most highly appropriate.

"The dumb favorites of distinguished men and women" is the theme of a volume which Kate Sanborn denominates "My Literary Zoo."‡ A chapter which tells of the tributes paid to lower animal life by literary people is followed by chapters on the affection bestowed by noted people upon dogs and

cats, while the book closes with an account of all sorts of animals which have been petted by mankind. The work is not without interest and shows painstaking care on the part of the author.

Strangely freakish but not uninteresting are the two prominent characters in "March Hares."§ These two, David Mosscrop and Vestalia Peaussier, acquaintances only by sight, meet by chance one morning about seven o'clock on Westminster Bridge, speak, and decide to spend the day together. After a history of this one day's proceedings astonishment at the unconventional which happens during the remainder of the story is an impossible emotion. There are no deep entanglements, only slight mystifications which are satisfactorily explained at the end of four days, the length of time required for the action of the plot. A wealthy American whose conversation is very bookish, his daughter, and an earl are the other characters in this story, to which the author has given a most apt title.

"Green Gates"¶ is the title of a novel by Katherine Mary Cheever Meredith which purports to be "an analysis of foolishness." The one personage in the story possessing the feeling that he is guilty of the greatest folly is Mr. Oldfield, a bachelor forty years of age, who loses his heart to Antoinette Jones, or Tony, as she is most frequently called, a young cripple some twenty years his junior. To each of the important characters the author has given some alluring grace which is brought out as the plot is unfolded, and the sad termination of the romance helps to fulfill the purpose for which it was written.

A rare collection of papers, published in 1851 as "Homes of American Authors," now appears in a second edition in the volume called "Little Journeys to the Homes of American Authors."|| In this work the younger writers of the middle of the present century, George William Curtis, William Cullen Bryant, Caroline H. Kirkland, and others, describe in a charming and interesting manner the homes and haunts of some of the geniuses of the time, including Emerson, Irving, Longfellow, and Bancroft. The accompanying engravings contribute much to the real historic value of the work.

In "A King and a Few Dukes"|| Chambers has produced a romance written in his own inimitable manner. The description of the valleys, mountains, and woods amid which he has placed his characters is alone sufficient to commend the work. Each character is strong in its individuality; the weak but good-hearted king and his profligate dukes, the New York naturalist living among the mountains

* The Letters of Victor Hugo to His Family, to Sainte-Beuve and Others. Edited by Paul Meurice. 277 pp. —— † Friar Jerome's Beautiful Book. By Thomas Bailey Aldrich. With decorations by W. S. Hadaway. Boston and New York: Houghton, Mifflin and Company.

‡ My Literary Zoo. By Kate Sanborn. 149 pp. 75 cts. New York: D. Appleton and Company.

* March Hares. By Harold Frederic. 281 pp. \$1.25. —— † Green Gates. By Katherine Mary Cheever Meredith. 257 pp. \$1.25. New York: D. Appleton and Company.

|| Little Journeys to the Homes of American Authors. 388 pp. \$1.75. —— || A King and a Few Dukes. By Robert W. Chambers. 363 pp. New York: G. P. Putnam's Sons.

to cure a disappointed love, Witch Sylvia, beautiful, capricious, and somewhat of a diplomat, the superstitious and cowardly negro—all contribute to the unfailing interest of the story.

The misconception of the word Bohemian by the average English reader has so hindered the study of the real history of the race that few have any other understanding of the name than the erroneous one of gypsy. In "Bohemia,"* a valuable addition to the Story of the Nations series, the history of that misrepresented country from the earliest to the present time is masterfully and accurately pictured. The work is replete with historic incidents and will find favor with all students of history.

Those who have never had the pleasure of a visit to foreign lands will find some compensation for the loss in books of travel by those who have been more fortunate in this respect. One of the best of this class of literature is "In and Out of Three Normandy Inns,"† in which the author, Anna Bowman Dodd, has reproduced with the cleverness of a skilled artist the picturesqueness of scenery and life along the coast of Normandy. The fisherman, the peasant, and the nun are among the types of life with which the reader seems to live as the writer pictures the famous inns of Villerville, Dives, and Mont St. Michel, relates experiences on an old post-road, recounts the happenings which occurred while she remained at the inns, and recalls to memory the brilliant people who once had been seen about these

places. The descriptions are in themselves vivacious and charming, revealing unusual powers of observation, keen insight into human nature, and quick perception of the humorous. The pages are adorned with vignettes and excellent illustrations by C. S. Reinhart and others which show how faithfully the scenes in Normandy have been reproduced by the writer.

From Anna Bowman Dodd's "In and Out of Three Normandy Inns."

Published by the American Publishers' Corporation.

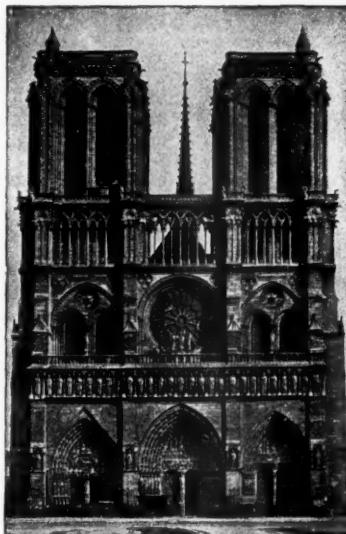
MADAME DE SÉVIGNÉ.

"France of To-day"‡ is a survey, comparative

* *Bohemia*. By C. Edmund Maurice. 533 pp. \$1.50. New York: G. P. Putnam's Sons.

† *In and Out of Three Normandy Inns*. By Anna Bowman Dodd. Illustrated by C. S. Reinhart and Others. 394 pp.—

‡ *France of To-day*. By M. Betham Edwards. 335 pp. New York: American Publishers' Corporation.



From Hamlin's "History of Architecture." Copyright, 1895, by Longmans, Green & Co.

Fig. 124.—WEST FRONT OF NOTRE DAME, PARIS.

and retrospective, of a part of Europe which has been much studied but about which as a whole comparatively little is known. The rural life of France is the subject dwelt upon in this volume. The author delineates in a pleasing manner the character of the people in the different provinces and departments of France and gives accounts, and in many instances statistics also, of the industries and productions. The book contains a vast amount of encyclopedic information, the result of observation on the part of the author, in a convenient and interesting form.

As some knowledge of architecture is indispensable to intelligent study of either art or literature, the general reader as well as the college student will be interested in Professor Hamlin's "History of Architecture,"* published by Longmans, Green and Company. It presents in compact form the salient points in the development of this branch of art, tracing its gradual growth from rude beginnings to the noble Grecian, Roman, and Gothic orders and its subsequent transitions in Renaissance and modern architecture. The author displays not only a thorough knowledge of his subject but skill in making his facts attractive. His style is clear, simple, and free from unnecessary technicalities. The volume is printed in clear type on calendered paper, is illustrated with 230 half-tone engravings, and neatly bound in cloth with gilt lettering. It forms the second number in a series of College Histories of

* *A History of Architecture*. By A. D. F. Hamlin, A.M. 441 pp. \$2.00. New York: Longmans, Green and Co.

Art edited by Professor John C. Van Dyke of Rutgers' College.

A more delightful book for boys and girls than "The Animal Story Book" * edited by Andrew Lang would be hard to find. The stories, from various sources, "are all true more or less" and told in charming style. There are anecdotes of dogs and cats, wolves and bears, lions and tigers, ants, elephants, rats, snakes, dolphins, birds, monkeys, and every other kind of animal. One chapter tells how a beaver builds his house. Monsieur Dumas and his family of pets are given due consideration. Who could help being interested in the bear that went to the ball, in the pet buzzard that delighted in stealing people's wigs, in the elephant that knelt in fear before the Scotch terrier, in the little dog Zamore that practiced dancing by night and gave an exhibition to his dog friends? These and a hundred other tales make up the volume. The book is handsomely illustrated and bound in blue and gold.

A capital story of school life is told in "Schoolboy Days in France" † by André Laurie. The hero, or rather the heroes are wide awake boys with faults enough to prove their genuineness and manliness enough to excite admiration. They lead a merry and studious life in a Paris *lycée* and come out with strong bodies and trained minds. The story has sufficient action to attract and hold the reader's attention and, barring a few too literal renderings of French idioms, is well told in the English. It describes French school customs so clearly and contains so many helpful suggestions from teachers that a thoughtful boy or girl cannot help being benefited by reading it.

One of the great charms of the Zigzag series has always been the unique and intensely interesting stories. The best of these are now gathered together in attractive form in the volume entitled "Zigzag Stories of History, Travel, and Adventure." ‡ A wide range of subjects is treated in a style that would delight any boy or girl. Illustrations are liberally distributed through its pages and a handsome new cover design makes the exterior almost as attractive as the contents.

Back to what remote ages the history of a country must extend in order that a wealth of legends and myths may be combined with it is uncertain, but only four centuries of time have served to develop an interesting bit of folk-lore of the United States, some of which is so well known as to pass almost for historical facts. The legends of America Charles M. Skinner has collected in a work called "Myths and Legends of Our Own Land," the material for

which he obtained from periodicals, historical records, and oral narratives. According to these two volumes almost every section of the Union has its legendary lore, some of which we already know from the works of Hawthorne, Irving, Longfellow, and other eminent American writers. As might be expected the regions about the Hudson and Delaware Rivers, the island of Manhattan, and the New England States are the most prolific sources from which these stories rise, though the far West, the South, and the Central States, especially about the Great Lakes, are not devoid of their interesting tales. Among the large number of these legends, some of them given to the public for the first time, are the stories of Evangeline, Myles Standish, Skipper Ireson's ride, Hiawatha, and Rip Van Winkle retold in short form. The tales,* all of them interesting, are related in a simple, easy style and the author has done well to help preserve them from the oblivion to which the hurried practicality of the age tends to consign them.

Of all America's literary visitors Thackeray was not the least distinguished, and it is equally true that of the literature thus presented to us little has the high quality of "The Four Georges," † a series



Copyright, 1896, by Flood and Vincent.

THE FOUR GEORGES.

of lectures delivered by the great novelist on the occasion of his second visit, in 1855. These lectures have lost none of their original power to instruct

* The Animal Story Book. Edited by Andrew Lang. 400 pp. \$2.00. New York: Longmans, Green & Co.

† Schoolboy Days in France. By André Laurie. Translated by E. P. Robins. 310 pp. \$1.50. —‡ Zigzag Stories of History, Travel, and Adventure. By Hezekiah Butterworth. 357 pp. \$1.50. Boston: Estes and Lauriat.

* Myths and Legends of Our Own Land. By Charles M. Skinner. Two vols. 319+335 pp. \$3.00. Philadelphia: J. B. Lippincott Company.

† The Four Georges: Sketches of Manners, Morals, Court and Town Life in the Eighteenth Century. By W. M. Thackeray. 211 pp. \$2.00. Meadville, Pa.: Flood and Vincent.

and delight. History they do not purport to be, but as a vivid picture of English court life during the eighteenth and the first part of the nineteenth centuries they are exceedingly interesting and valuable. No other writer could have done for the peculiar character of the Hanoverian kings what Thackeray's accurate knowledge, power of vivid portrayal, and salient wit have accomplished. Richly bound in vellum and luxuriously illustrated by George Wharton Edwards, the volume is a fine specimen of the book-maker's art.

Few juvenile books contain so much information attractively presented as "The Century Book of Famous Americans."^{*} A party of bright boys and girls make a pilgrimage to historic American homes and learn the important facts connected with each, through conversation with an uncle. Boston, Quincy, New York, Philadelphia, Richmond, Ashland, the Hermitage, Washington, and other places are visited, and Franklin, Alexander Hamilton, Patrick Henry, Jefferson, Andrew Jackson, Washington, and Lincoln are among the heroes discussed. The book is published under the auspices of the national society of the Daughters of the Revolution, and has an introduction by Mrs. Adlai E. Stevenson, president-general of the society. It is generously illustrated with a picture to almost every page.

"Rhymes of the States"[†] is a new book for children by Garrett Newkirk. The idea is unique and well developed. Two pages are devoted to each state; one gives a condensed statement of its population, industries, and history, the other embodies these ideas in verse illustrated by Harry Fenn. The verses have a jingle that will make them easily remembered and fix their facts firmly in mind. The illustrations picture typical scenes from the states and also show their likeness in shape to familiar objects; for example, Delaware is compared to an upturned shoe, and Mississippi to a coat. The pictures are ingeniously designed and admirably executed and will strengthen the impression of the verses.

A new edition of "Daddy Jake the Runaway"[‡] has been called for and appears, sympathetically illustrated by E. W. Kemble, in dainty cloth binding and gilt top. The volume contains "Daddy Jake" and thirteen other stories told after dark by Uncle Remus to the little boy who wins his confidence. These remarkable collections of folk-lore cannot appear too often for those who enjoy and appreciate the new southern literature.

* The Century Book of Famous Americans. By Elbridge S. Brooks. 250 pp. \$1.50.—† Rhymes of the States. By Garrett Newkirk. 96 pp. \$1.00.—‡ Daddy Jake the Runaway, and Short Stories Told After Dark. By Joel Chandler Harris. New Edition. 200 pp. \$1.25. New York: The Century Co.



From Elbridge S. Brooks' "The Century Book of Famous Americans." Copyright, 1896, by The Century Co.

GENERAL GRANT'S NEW YORK HOME.

For genuine Christmas sensations in advance one should take a look at Messrs. Prang and Company's display of holiday publications.* Cards, booklets, calendars, and what not, they are beautiful almost beyond description, with their fresh, exquisite blossoms—great soulful bunches of violets, golden-hearted chrysanthemums, laughing-eyed, pansies, queenly carnations, and all our floral pets—their winsome, sprightly, or spirited figures, and their apt and suggestive verses and inscriptions. Higher art than these has not been placed within reach of the people, and each dainty piece has a mission of its own in feeding and training the artistic instinct. How many hearts in mansion and cottage will be filled with delight at the arrival of these bright message-bearers is pleasant to think of.

The spirit of progress which has left few places in the United States beyond the touch of the great centers of industry is also active in other parts of the world and particularly in France. M. André Theuriet and M. Léon Lhermitte,[†] recognizing the fact that a silent but sure degeneration of rural life is taking place, have prepared a most excellent and

* Prang's Holiday Publications. Christmas cards, books and booklets, artistic reproductions of photographs, photo-color prints, facsimile color prints, pencil sketches, outline pictures, etc. Calendars a specialty. The only American line. 5 cts. to \$5.00. Boston: L. Prang & Company.

† Rustic Life in France. By André Theuriet. Translated by Helen B. Dole. With Illustrations by Léon Lhermitte. \$2.50. New York and Boston: Thomas Y. Crowell and Company.

highly artistic work called "Rustic Life in France" in order "to preserve to posterity the picture of a world and a nature which they may never know." The artist M. Léon Lhermitte, a faithful student of peasant life in all its phases, knows how to bring out all the grandeur and simplicity of the farm life in France, both by his representations of scenes within the humble home and of life in the open air. The pictures representing the peasants, both men

the osier cradle rocked by his mother to the pine coffin where he rests in death." The translation, the work of Mrs. Helen B. Dole, shows the touches of an expert workman by the purity and the excellence of the English into which it has been rendered.

But a single page of "King Noanett"** need be read to convince the reader that here is something different from the ordinary novel of the day, in which the realism so frequently makes perversity of

human nature and the baser passions the motive forces. The quaint, elevated style in which the narrative is given and the purity and loftiness of the sentiment at once rivet the attention and hold it until the final *dénouement*—a climax in which pathos and tragedy are artfully combined. A moor in Devonshire where Bampfylde Moore Carew, in the time of the Commonwealth, meets and loves Mistress St. Aubyn is the opening scene of the story. The banishment of Carew to the American colonies for political reasons results in a long separation of the two. On the voyage across the ocean Carew becomes a firm friend of Miles Courtenay, a young Irishman on shipboard whose wit, humor, and good nature enliven the recital and whose deep affection for Carew endears him to the heart of the reader. The common purpose of the two friends in America—to find a lost loved one—is set against a background of historical events in which Indian, Puritan, and the Virginia planter play a part. The genius of the author has produced a love story filled with the



From André Theuriet's "Rustic Life in France."

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SOWING THE SEED.

and women, at work in the hay-field and in the potato-field, the sowing of seed, the plowing and the reaping, are especially suggestive of the force and beauty of Millet's exquisite work, while all the illustrations show an unusual degree of familiarity with the subject. No less attractive is the sympathetic word-picture which M. André Lheuriet has combined with the graphic reproductions of the artist. With fascinating simplicity he has brought before us the peasant in every stage of life, "from

tenderest sentiment and one which will serve as an example of the ideal in fiction writing.

For a fuller announcement of books and a more complete description of fall and winter literature see pages 221-256 of the present number of *THE CHAUTAUQUAN*.

* King Noanett: A Story of Old Virginia and the Massachusetts Bay. By F. J. Stimson. 340 pp. \$2.00. Boston and New York: Lamson, Wolff, and Company.

